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THE **Body Politic** 75¢

APRIL '77

GAY LIBERATION JOURNAL

CENSORSHIP

Who stands on guard for thee?

VD

We could wipe it out

CHRISTOPHER ISHERWOOD

Up here on a visit

Censored

by Gerald Hannon

Signs of the times. You can't go into a jugstore (there's a sexist pun there somewhere) without seeing magazine titles like *Elite*, *Chic* and *Penthouse* peeking out enticingly. Just the titles, mind you, and just peeking, because whatever seductive pink-skinned delights those logos promise are hidden behind neat imitation hardwood baffles that insulate everything but title, price and the occasional

The Gay Sex Manual Scandal

When is insertion not insertion?



"Immoral and indecent!"
(Drawing from *Men Loving Men*)

Sex manuals have been available (not exactly freely, but available) to heterosexuals for years. They run the gamut from quicky titillation numbers masquerading as serious instructional volumes to, well, serious instructional volumes. And, more recently, books like *The Joy of Sex* have tried to convey a sense of experimentation, play, adventure to the connection of body parts.

Loving Men, published in 1976, was the first publication to try and do the same thing for gay men. In a sense, the demystification, the celebration of gay sex is far more important than its heterosexual equivalent. Our society incalculates in men a profound sense of disgust for activities like cock-sucking, ass-fucking, rimming. Gay men may find it difficult to suck their first cock. Others may take a long time to feel comfortable about kissing another man.

Loving Men, and the somewhat more recent *Men Loving Men*, are crucially important contributions to the development of positive attitudes to what gay men do in bed. They should be widely available in this country.

They're not going to be available at all Glad Day books, the major outlet for these volumes in Canada, was informed on February 14 that both had been sent to Ottawa for judgement as to whether they contravened the Customs Act. In mid-March they were informed that, yes, both *Loving Men*



On sale everywhere
(Drawing from *Joy of Sex*)

and *Men Loving Men* had been judged to be "immoral and indecent" and therefore could not be imported into Canada.

According to Mary Sutherland, the owner of Toronto's sex shop Lovecraft, the heterosexual equivalents of *Loving Men* are on sale and OK by customs. *Gunter Hundt's Sex Encyclopedia* is the most explicit — erections in full view — but there is also *The Secret Joy of Sexual Fulfillment* and *The Pictorial Guide to Sexual Intercourse*. As well, of course, there are the Alex Comfort *Joy of Sex* books with their explicit drawings. Even *Show Me* has a big picture of lips (albeit female ones) grazing the head of an erect cock.

Glad Day has ninety days to appeal Ottawa's decision, and of course it already has. Public reaction will make a difference in this case. Ms Monique Bégin, the minister responsible for the decision, her address:

Ms Monique Bégin
Revenue Canada - Customs & Excise
Ottawa, Ontario
K1A 0L5

Write (no postage necessary), or telegraph. Say you feel her decision ought to be rescinded and the books allowed into Canada. Refer to file number 3730 2/647-367, Case No. MP315. Mention Toronto as the port of entry. The Ministry's actions in this case are scandalous. Let them know it.

The Church

Pocock is not pro-cock

During the week of December 4, 1976 a "Pastoral Letter of Concern" is read in all Catholic churches and appears in all church newspapers in Toronto. An attack on the "rapid growth of pornography in the society around us," the letter was sent by Archbishop Pocock.

It was not, of course, just Philip Pocock's "grave concern" over the dulled sensitivities, stifled consciences and silenced moral objections which prompted this particular homily. Church connects with govern-

ment. According to Rev. B.H. Massman, Director of the Office of Social Action, the letter was "the result of months of meetings with Provincial officials... the Attorney General's department... civic officials and other concerned citizens and organizations."

Massman also soaked forgetting it. People like Michael Doyle lead groups of outraged parents into Etobicoke variety stores to request that the magazine be put out of sight and reach. It's having an effect.



ward eye-brow or lock of hair. Not the sort of thing likely to corrupt even the most impressionable ten-year-old, or divert her from from the daily round of another jug of 2% and a package of Kraft Dinner. The suburbs are safe. Supper will make it to the table.

Closer to home. If you think you keep seeing the same old issue of *Blue Boy* beside that ever-changing stack of *Advocates* and *Body Politics* you're probably right. The September/October issue didn't make it into the country. Neither did the January/February, Nor the March/April. The same issues, according to Publisher/President Don Emberton that made it on the news stands in Spain with no apparent difficulty.

Closer yet to home. If our readers in the Lakehead, Ontario area or out around Vernon, BC want to keep getting *The Body Politics* they're going to have to subscribe. The wholesalers who had been getting the paper into those parts of the country have refused to continue handling it in recent months. The refusal had nothing to do with sales. It had been selling well. *Mandate* and *Blueboy* have always sold better — they were dropped too.

Get the feeling that something's coming between you and any particular month's supply of one-hand glossies? Or even between you and your not-so-salacious items like copies of this magazine and others like it? You don't know the half of it. Right now in Canada, and particularly in Ontario, everything from the Church to the Attorney General, from a Special Joint Task Force of the O.P.P. and Metro Police to a near-secret Censorship Committee with the power to kill a magazine, have a say in deciding what you and I are going to be able to buy, read, look at and, yes, masturbate over, in any particular month. Censorship is in the air. And it pervades Canadian society to an extent that is astonishing to people who, like most of us, are sure there are at least as many safeguards to the right of free speech and expression in this country as there are in the US. There aren't.

In the following pages we take a hard look at the ways this country has of separating you from the material you

MORE ON
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Ontario
Attorney-General
Roy McMurtry
A Catholic with five children

What he said:

• "Most parents, myself included, aren't very good at explaining sex relationships to their children."

• "Anyone who suggests that children can be exposed to this sort of material without harmful effects is at worst unfeeling, and at best, hopelessly out of touch."

• "My personal view is that there has to be some sort of government regulation to control this depraved filth."

• "Words are inadequate to describe some of this pictorial depravity."

• "We sure as hell have to find a better way to control it."

What he did:

• Initiated, in conjunction with Archbishop Pocock, the current porn crackdown.

• Initiated the Joint Task Force of the Ontario Provincial Police and Metro Police.

• Is aware of, and supports, the Censorship Committee organized by the Periodical Distributors of Canada.

• Is an important force meeting with church, police and other government officials to further tighten up anti-porn legislation.

well may want to read. And we ask you to do something about it. It's the same old thing — letting the authorities know, by letter, that you resent this intrusion into areas where your personal decision as to what you want to read and see should be all that matters.

Take the time to do it. Before it becomes dangerous to ask you to do it.

The Strange Case of the September Issue of Mandate

Vive la différence!

Why the difference? We thought it might have been Mandate's own offending problems with Canada Customs. Not so, says Mr. L. Stein, Director of Public Relations for Modernismo Publications, Mandate's publisher. He says Mandate's relationship with Canada Customs has been entirely cordial and, in fact, entirely unproblematical.

Of course, the American cover was never submitted to Canadian customs. According to Stein, "we very cir-

American cover.



Canadian cover.



cumspectly assess different standards in different countries and produce the magazine accordingly."

And why are those standards so different for the USA and Canada? Could it be, as *Blue Boy's* President suggests, that Canada has one of the toughest borders in the world? Mr. Stein isn't saying — beyond that it was "just a marketing decision."

He did say that this article would "probably do more harm than good."

Editorials

The Ice Age Cometh
(it never really went)

So many clues make us think that the Ice Age of anti-sexuality is over. From *Playgirl* and even, in places, *T&P* on the corner newsstand to the 1969 Criminal Code Amendment decriminalizing a limited range of homosexual acts. Most of us, if asked by a person on the street inwardly, would agree, "Sure, things are pretty free these days, and a lot better than they were." But the evidence is mixed. Some favourable attitudes toward homosexuality, many of us feel that the "sexual revolution" (so it is called) has smiled kindly upon gays.

In fact, we agree. But it's the smile of an April sun on Fish Bay. The glaciers still there, are still here.

Our last editorial showed the pattern of apparently pro-gay laws being undermined by recent official interpretations of them. On page 9, Paul Trollope analyses one of these situations in more detail.

In this issue, the news that Customs has prohibited Canadians from importing the only two sex manuals for gay males that exist—*Loving Man and Men Loving Men*—reinforces the feature on pornography and censorship. Both demonstrate a considerable degree of discrimination against the frequently muddled with it, objectifying the marketable body, exploitation of models by commercial panders, violence. These are separable, though the anti-porn censorship squads like to pretend they are not.

Gays must resist these forces. We must work for aporography that is non-exploitative, that enables us to enjoy sexual fantasy whether in masturbation or in non-solitary sex. This calls us to the light—boldly and publicly.

Sexuality must not be restricted to the bedrooms of the nation. Or its iceboxes.

A defensible fund?

Peter Bochwe, Jr., a partner in the Richmond Street sleamabth in Toronto, has called for a Defense Fund to support Peter Maloney. Maloney, founder of the Club Baths chain in Canada, has been charged with the indictable offense of being the keeper of a bawdy house. As Bochwe notes, conviction for this offense would mean that all sleamabth owners in Canada would be subject to prosecution and that this is subject to a stay of proceedings.

We support Maloney without question. But we cannot support this Defense Fund until one guarantee is made and several questions satisfactorily answered. The guarantee we seek is that Maloney will not plea-bargain for a summary charge following a bawdy house plea in exchange for an indictable one (keeping a common-law bawdy house). Conviction on the lesser charge would be far less damaging to Maloney personally — but accepting the lesser charge would in no way constitute a fight against the dangerous precedent: applying the bawdy house laws against sleamabths.

How the questions: how much is the Club Baths chain putting up initially? How far will they go in total financial support? How much money, then, is really needed from the public?

We can't help but observe, finally, that Canada's gay businessmen set up no Defense Fund last year when employees and customers of Maloney's bath were charged with gross indecency and being found guilty. They had expenses too. Is the defense important only when an owner is personally involved?

Letters

Sins of omission

Most of the criticisms of my review of *The Church and the Homosexual* have lauded me for sins of omission. Some, like the letter from Miguel Morgado, fault me for greeting the book's appearance with something less than an entry into the Promised Land. Others have demanded to know how I could review the book without chastizing McNeil for skipping lightly over centuries of horrendous persecution by the Church, and for ignoring the central role played by McNeil's own order in that history. I think it important that he wrote the book here, and gained the imprimatur of the Society of Jesus. The submerged history of persecution is also important and must be written.

I am puzzled by Morgado's attack. He quotes from my review to establish the importance of the book, and then accuses me of not recognizing that importance. Rather than repeat the quote a third time, let me recall another blurb from my review: "The book is a considerable significance... and should be read by all Christians."

As Morgado notes, I explicitly criticize the point that McNeil makes his case that gay people are not such. I suggest, mentioning a number of (not-so-recent) studies, that a much stronger case can and should be made. The empirical evidence to overwhelming Morgado reminds us that McNeil is making a moral, theological argument, not an empirical one. This does not, however,

make empirical evidence extraneous — at least in McNeil's judgement, for he marshals his historical evidence throughout the book, and in the chapter we are discussing refers to social science literature. Morgado may prefer "pure" moral theology, unsoftened by history and science, but such is not the method McNeil uses.

It seems to me that Morgado was too busy reading things into my review to read what I actually wrote. He believes me to be a carrier of some mindless anti-clericalism, and therefore prescribes in the gay movement in general and *T&P* in particular. I should, therefore, report that my review was not edited in any way, nor did the editors instruct me on what line to take. As for myself, since I teach the sociology of religion (in St. Michael's College at that), I obviously regard religion as an institution of importance. I would like to add that the last paragraph of my review attempts to defend McNeil from criticisms made by Gregory Baum, a liberationist theologian of some note, and therefore homosexual as a "condition" absolutely present or absolutely absent of one "has" the "homosexual condition"; "nothing can be done about it," and therefore homosexuality is outside the province of free will, McNeil argues. This is bad psychology and sociology, and, I think, a dangerous basis for ethics.

On the other hand, this conception may be tactically necessary. Not raising this question for discussion is the sin of omission that I myself feel. I felt it was impetuous to attack this book, which I judged to be a major work in my review, so I am happy that Mr. Morgado has given me the opportunity to raise the issue.

Finally, I find it ironic that Mr. Morgado first presents a call for unity and pluralism within the gay movement and ends by throwing labels around like "elitist" and "counter-revolutionary." Is this how we achieve unity? Aren't tactics like name-calling what are totalitarian? Stephen Murray Toronto

The Straight Facts

Your editorial in Issue 31 suggests that the gay movement was lulled into a false sense of security by the 1969 Criminal Code amendments. On the contrary, the movement was and is keenly aware that these amendments were just a starting point and that there remains considerable discrimination against the ways homosexuals and heterosexuals are treated under the law.

We are all painfully aware that the very narrow definition of the term "private" limits the legality of same-sex activity between two consenting adults 21 or over (not "over 21"). More than two people involved is not "private," two people necking in a parked car in a secluded park is not "private."

The bawdy house laws were not affected by the 1969 amendments, so I fail to understand why your sudden expression of outrage over the remains of an Ottawa judge in the Club Baths affair.

I think I should remind you that, except for the cases thrown out of court on a technicality, everyone in the Baths case pleaded guilty. Thus, the judge didn't rule on anything, as your editorial states, but simply made some comments when passing sentence. The comments which I assume you were alluding to were made when sentencing four persons as keepers and instigators of a bawdy house (the ones who staff the premises), not when sentencing those charged with being found-ins.

Two persons had already pleaded guilty to gross indecency for activities in the Baths' common room where more than two persons were present; under the circumstances, the guilty pleas by those charged as keepers and inmates were not particularly surprising, since the law says that a bawdy house can be a place used for the practice of "acts of indecency."

If you are arguing that the found-ins should not have been charged because, presumably, any sexual activity they were involved in was taking place in the privacy of their rooms, bear in mind that they are being charged as found-ins and not with acts of indecency. The 1969 amendments decriminalized buggery and gross indecency when engaged in by adults (21 and over) in private. They did not decriminalize "acts of indecency."

Yes, the bawdy house laws need to be overhauled or simply repealed, as do most of the sections in the Criminal Code dealing with sexual offences, but let's try to keep the facts straight if you'll excuse the expression.

David Garmale Ottawa

Our only crooked fact came in saying "over 21" rather than "21 or over." We know, and we have said, that the law was what was "1) decriminalized" in 1969. But we still consider it alarming that for (to our knowledge) the first time, a provincial court judge has suggested that "1969" was "not" Section 158 of the Criminal Code — may not apply at all to the baths. The Collective

'Fad' Not Ed's

I wish to protest your erroneous reporting of the *Maclean's* interview of Ed Broadbent. The interviewer Ian Urquhart, not Broadbent, labels minority concerns a "fad issue."

Broadbent is arguing that broad economic issues are those of first concern to gay and lesbian Canadians, thus implying that in building electoral support, the NDP cannot but be known even for its usually progressive stands on

minority rights. As a gay activist within the NDP, I find this argument incomplete, to say the least, but nevertheless, it's very different from denigrating gay rights as a "fad issue."

John B. Argue Toronto

Fencing Hodges

The Body Politic is the finest gay magazine we've seen. Enjoyed particularly Andrew Hodges' "Divided We Stand" (T&P 20) — a valuable analysis of the relationship between lesbians and gay men.

Catherine and Harriet Slister Windsor Charlotte, North Carolina

Because we are both oppressed (as gay) and oppressors (as men), true gay male liberation may be a more complicated process than lesbians or, but our selves have imagined. We should see it as taking place, perhaps, in two stages. Claiming for ourselves the privileges of straight men and attempting to share them (with the enjoyment that our actions be "objects") to treat one another as "objects" may constitute only the first step in this process. A step which has continued the imposition upon gay life of both the impersonality of bush, bar, bath, and blow curdling and the capitalist trashing of our journals and magazines — given our substantial fantasy features and depictions of the promiscuous "good" life (*Body Politic*, I am happy to say, seems still to have escaped the deluge).

I wonder if being "open and good" with each other sexually (Carl Wittman, *Homosexual Manifesto*) or "mutual and explicit" (Hodges) is enough. In insistence on sexuality specifically alone is a way of continuing our treatment of each other as objects, it is also, as woman have claimed, a way of clinging to the private and the personal, the heterosexual society. Putting aside for the moment the issue of generalization (surely all gay men, as your cover claims, do not want to be "open and good" with lesbians don't want less, I think gay men need to take a second step, need to learn, along with straight men, how to engage in relationships that are both healthy and fully life-enhancing. In this we can learn from lesbians and from the literature of feminism in general.

Rudy Kikal Boston

There is an ironic truth in the title of Mr. Hodges' article — "Divided We Stand" — in that it treats a division between himself as a gay male and myself as a gay male because he argues against sexism and yet he is so chauvinistic. You don't have to be woman to be turned off by the kind of male vanity he describes. Let me be the first then to accuse gay male sex of dullness, especially as practised by the kind of men who are into being open, or progress, and never feel the absence of a heart. Divided we stand, but only those who speak with Mr. Hodges' attitude are permitted a public forum. If you expect the best sex you can get, you must captivate your homosexual minority within their circles, then expect the homosexual minority to accept the minority within your own circles.

Men and women because they do not accept this from Mr. Hodges, who says: "Gay men... want men as overtly attractive, as open to erotic attention, as women are supposed to be."

Women are not the only people who have had enough of men who think their sexuality is a gift to the world. Any man who has had such a man for a lover might be equally sick of it, and would stray with a woman who has a better understanding of the feminist arguments against such men. Mr. Hodges' article is supposed to be considered "political," I guess, but I can't resist the thought that it is directed to the superficial values of television commercials and Hollywood movies. Anyone who sees his sexuality as a redeeming gift is sick of it. I am sure that I can find a man who thinks he's Zorba the Greek (I think I will take his face).

I sometimes feel quite mad because I

don't know how my gay brothers can continue through their lifetimes to be satisfied with so little. Unfortunately, being a member of an oppressed minority is no guarantee that one has any imagination, or feelings. I see a lot of gay vanity around, but very little "gay pride." But I hope this is only because the least we are frequently the loudest and most dominating.

James Eilers
San Francisco

(see also Dykes, p. 17)

Crystal Goblets

In his review of Robert Wallace's play *Goodbye Pompeii* (TBP, no. 31), Dan Stanton questions: "The limits to which playwright can carry his own perspective of reality into the script." He then goes on to call it "irresponsible" for a gay playwright to present images of gay people which will reinforce a negative view of us by straights.

Just whose perspective of reality is Mr. Wallace supposed to carry? Charles's or Stanton's? Mr. Wallace is presumably himself. He is not the one with an identity problem.

Mr. Stanton is on very thin ice indeed in condemning negative views of gays. It is dangerously close to fascism. Are we gays a race of saints? Is there nothing in gay people that could not be improved upon? Are we incapable of looking at ourselves with a critical eye? That seems to me to be precisely the responsibility of a gay playwright should he choose to exercise it. We do not need to be straightwashed. Mr. Stanton complains because a gay person in the play likes to go out on dates with his mother and his a gourmet cook and all this is supposed to offend straights about gays. Would it be better if the gay character collected SAM missiles and said "Fuck it, A Mac every third week? Would this not offend the Russians and Sesame Street? Mr. Stanton is trying to regulate the lives of gay people (as human beings) with political line. So did Hitler and Stalin. Mr. Wallace has produced more good drama than all three of them.

You cannot criticize art with political rhetoric. To do so is to engage in irrelevancy. Gay criticism must rise above all that nonsense if it is to maintain credibility.

John Palmer
Toronto Free Theatre
Toronto

The reviewer should have removed his pink coloured glasses before going to the theatre. In his eagerness to uncover gay stereotypes he missed a point and confused a fact of the play. The fact isn't the fact, not Danny the gay boy, is the character who has his mother's photo at his bedside. The point: it is the straights, not Danny, who are trapped in their stereotyped self-images. Danny is an alive and authentic human being, not less an individual for owning crystal, or for his passion for neatness. He lives his life as it happens to him, not by a set of rules prescribed by others. It criticizes more than crystal goblets to make a stereotype. Or must a gay always find something to bitch about?

R. Davis
Toronto

Inside the LSA

Merv Walker did a good job in summarizing Stuart Russell's letter of resignation from the League for Socialist Action. (TBP no. 31) But because it involves a man who has been taking part inside this organization, he and most readers are left at a disadvantage. Stuart rests his case on facts which others have little or no direct access to.

The League's position on gay liberation has yet to come before a convention of the full membership. In this sense our discussion is far from complete, and we welcome all suggestions.

To help, we are publishing and making available to you and your readers the recently adopted statement to which the article refers, and other connected material. Please write to us at 334 Queen St. West, Toronto.

Meanwhile, suffice it to say that the

League solidifies itself fully with the fight to end gay oppression in all its forms and believes that the gay movement is making a fantastic and integral contribution to the creation of a better world. One well worth living in!

Duncan McLean
Toronto

Positive impact

I want personally to thank whoever organized and wrote the article about my Charlie and John and the Gay World ("Fighting Right Beside Him," TBP, no. 31).

Last night my non-gay son and his wife phoned me from Syracuse. They were so impressed with it that she has made quite a few copies and they are discussing them among all their friends. My son told me that as he read on and on he found himself in tears.

How some of it is because I'm their mom, but not all non-gay brothers and sisters react so positively, as you well know. They have known of my work for quite a few years now. But it was the writing in that article that moved them so deeply. I am well aware of how important the actual writing of any facts is.

Also, I want you to know that the article about lesbians and gay men was also so good I sent it to the two people on the executive council of Parents of Gays who were objecting to my insistence on writing "lesbians" too in it. Both came to the next meeting and said, "We are convinced," so our group is now called "Parents of Gays and Lesbians".

Sarah Montgomery
New York City

Get Poor Quick

How countless are the times that the Gays throughout this world are "Ripped Off."

We constantly are required to pay higher prices in our clubs compared to our counterpart, based on the fact that we are limited to where we can go. For payment of less than market prices, we are expected to accept whatever form of hospitality is offered there, from a management point of view. If one should want to be in opposition to the bad manners of a waiter, such as those in the St. Charles Tavern, or to being ripped off by paying a \$3.00 admission to the Triangle Club, formerly The Margay, we are told to take our business elsewhere. We even stand to be barred, should we make waves.

This blatant disrespect is in effect "biting the hand that feeds them." These places need our business. I think it is time to stand up and refuse to be taken advantage of because of our homosexuality. We must demand respect from these "get rich quick" managements. We are treated with respect in the straight world, i.e. in restaurants, stores and in public when we remain unknown sexually. We can demand the same respect in our clubs and bars even though we are known. The choice is ours.

A.W.
Toronto

The *Body Politic* apologizes to Graham Jackson for omitting a sentence from his short story *Le temps des cirouilles* in issue 31. The corrected paragraph, on page 13, should read:

Tony sucked on him desperately, shifting position to inhale better his friend's scent. As he did his penis ground into the watch. Tony felt it only a touch.

We should also replace the second sentence of "A Friend Indeed," by Charles Bonnell in issue 30. It should read as follows:

The relationship between the scientific and gay communities has often been a stormy one. The majority of scientific research on homosexuality is seen gayness as some mixture of sin, handicap, and disease — and scientific results which do not reinforce these notions simply had to be wrong.

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"The liberation of homosexuals can only be the work of homosexuals themselves."
Kurt Hillier, 1921.

April, 1977

Censorship 1

By Gerald Hannon

It's more and more difficult these days to get your hands on some pretty innocuous stuff. If it has to do with sex, at least, there are more and more agencies and individuals making sure it never reaches the stands. A look at why it's easier, for example, to get *Blueboy* in Spain than it is in Canada.

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Will Aitken interviews Christopher Isherwood

We was welcomed to Toronto as a "72-year-old taggot burning with energetic vision." And while he was there, he enthralled a packed audience at the University of Toronto. Will Aitken probed for details.

VD: The Clap Trap 15

By Marvin Walker

Syphilis and gonorrhoea have reached epidemic proportions. And gay men are considered a "high risk" group. The sad fact is, VD is out there as easy to prevent as it is to cure. Find out how. And find out why certain factors would rather you didn't know.

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Reviews in *The Body Politic*

The Young In One Another's Arms, *Jane Rule's* new novel, is a gentle comedy of, Gay Liberation and Socialism lets us in on how the *Socialist Worker's Party* viewed gay lib and A Plain Brown Rapper wraps up Rita Mae. Peter Millard finds David Hockney a gay, if not liberationist, painter. At the theatre: Baal and Me! And on the tube, In the Gitter Palace provides some positive lesbian images. Lots more too!

In the News 4

Canada this month

In Saskatchewan, the NDP Council allows inclusion of sexual orientation in that province's Human Rights Code; Windsor, Ontario becomes the third city in Canada to pass protective legislation for gays and in Kingston, Ontario, gays zap a school and a bar. These and more cross-Canada stories starting on page 4.

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Regina

Demonstrators from two provinces converge on prairie capital

The NDP government in Saskatchewan is under increasing pressure, externally from organized gays and internally from its own party council, to change the province's human rights legislation to include the phrase "sexual orientation". The council of the Saskatchewan NDP has already passed a resolution that the phrase be added to the provincial Human Rights Act. This is now the official party policy, and it appears the government may soon act on these recommendations.

Additional pressure was brought to bear on the government when, on March 12, gays and others participated in the largest march ever held in the Canadian mid-West in support of gay civil rights. The 125 demonstrators from Regina, Saskatchewan, and Winnipeg expressed satisfaction of knowing their march may have been instrumental in making Saskatchewan gays the first in the country to be recognized by a provincial government as full citizens with anti-discrimination laws to protect their rights.

As they converged on the legislative building in Regina, chanting slogans and waving placards, the demonstrators were met by Government Services Minister, Ned Shillington, who accepted their brief on behalf of the government.

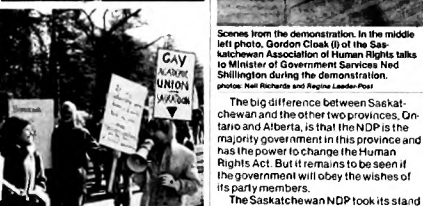
Shillington agreed with the demonstrators that homosexuals are "the last minority group to be discriminated against and which nobody cares about." He promised the brief would go to the cabinet and said there's a possibility an amendment protecting homosexuals will be made to the act during this spring's sitting of the provincial legislature. The government intends to present a bill amending Saskatchewan's human rights legislation that will situate the demoralization of the group sponsored by the Saskatchewan Association on Human Rights, most of the groundwork for the march and the preparation of the brief was done by the association's sub-committee on sexual orientation, under the chairmanship of Doug Wilson. The association had made gay rights a priority at its annual convention last November when it created the sub-committee. Since then Wilson and his committee members have been actively lobbying the government for the necessary legislation to ensure equal civil rights for gays in the province.

The association's head, Gordon Cloak, presented the brief to Shillington on behalf of the association. The brief specifically demanded the inclusion of the words "sexual orientation" when the human rights legislation is re-vamped this spring.

The gay organizations represented in the march included Gays for Equality from both Saskatchewan and Winnipeg, and Atropos from Regina. On their way to the legislature, the marchers were pelted with a few eggs and were photographed by the Regina city police. When asked why they were taking pictures, the police responded that photography was "an illegal activity."

In the afternoon following the march, over 75 people attended a panel discussion "Perspectives on the struggle for gay liberation." The four panel members were Doug Wilson of the Saskatoon Gay Community Centre, Walter Davis, co-editor of the gay journal *After Stonewall*, and two lesbians from Regina. The panel was sponsored by the Regina Women's Action Coalition on Health, the Revolutionary Marxist Group and 30 gay militants from Winnipeg, Saskatoon and Regina.

The march has had positive effects on Regina's gay community. Many people participated for the first time. They expressed a commitment of joining with other gays in a militant action. They are eagerly looking forward to the national conference in Saskatoon later in the year. As well, local straight bars resounded with questions



Scenes from the demonstration. In the middle left photo, Gordon Cloak (l) of the Saskatchewan Association of Human Rights talks to Minister of Government Services Ned Shillington during the demonstration. Photos: Neil Richards and Regine Leeder-Poss

and comments about the demonstration. "All those gay people — where did they come from?"

Socialist conference hears gays

Some two weeks before this event, approximately 140 people had gathered at a Saskatoon conference of Prairies Socialists, co-sponsored by the Revolutionary Marxist Group and the League for Socialist Action. At the session, gay activist Walter Davis spoke at length on gay liberation and its relation to the socialist struggle. Commenting on his presence at the conference and on the debate that followed his speech, Davis said, "I believe the Prairies' Socialist Conference was a big step forward for prairie socialists, given that no similar debate was ever held out here. Serious cooperation has begun between gay people in Saskatchewan and socialists." A number of those who had attended the conference were among the organizers of the Regina march.

NDP moves toward rights code change

Saskatchewan is the second of three provinces in which the provincial New Democratic Party has adopted civil rights for gays as its official policy by recommending the words "sexual orientation" be included in provincial human rights legislation.

Windsor

City Council adopts gay rights resolution

Following the examples of Toronto and Ottawa, Windsor city council passed a resolution on March 14 prohibiting discrimination against city employees on the basis of sexual orientation. The amended resolution was carried by a narrow margin of four to three after an absurd but entertaining display of homophobia by members of the council and spectators.

During the two weeks previous to the crucial meeting, members of Windsor City Council had been busy lobbying for support among the nine member council and the two C.U.P.E. locals representing city employees. Mickey Warner, president of C.U.P.E. local 82 representing the City's outside workers pledged his support and on the eve of the meeting Harold Desmarais, spokesperson for WGU, was confident that four of the aldermen, Shirley Campbell, David Burr, Henry Shantfield and Ron Wagenburg, would support the resolution. The key to victory was the absence of Alderman Don Clarke, an avowed opponent of the resolution.

After regular business had been disposed of, Desmarais explained in detail the WGU resolution to the council and in a public gallery consisting of WGU supporters, a troop of Girl Guides, and one Mr. James Wiggins.

Following Desmarais' presentation, Wiggins stood to speak against the WGU proposal, reminding the council of the fate of Sodom and Gomorrah. He closed his remarks with the statement that homosexuality was a lifestyle freely and sinfully chosen — just like biting one's nails.

During the ensuing discussion period, alderman Wagenburg qualified his support by introducing what became known as the "shower" issue. It was his concern that certain city employees, specifically fire guards and recreation supervisors, be promoted or dismissed with children of their own sex last had been some sexual attraction.

An attempt to table (and effectively kill) the resolution was thwarted and Mayor Bert Weeks called for a motion on the resolution that "... employees ... are to be in no way discriminated against with regards to hiring, assignments, promotion or dismissal on the basis of their sexual orientation."

Alderman Wagenburg refused to support the resolution without the "showers" amendment, and it appeared that all WGU efforts would be to no avail. However, alderman Burr arranged a compromise by suggesting that the word "assignments" be deleted. This was reluctantly approved by WGU representatives and the resolution passed.

Interviewed outside the council chamber, WGU members were elated after the narrow victory. "We didn't get all we wanted," said one spokesman, "but we hope to convince the two CUPE locals to include the full original resolution in their contract demands — with specific reference to work assignments."

by Jim Monk □

Kingston

Bar's policy produces first gay demo

About thirty people took part in the first demonstration ever held in support of gay rights here in the Limestone City on March 12.

Representatives of Gays of Ottawa and Trent Homophile Association joined Queen's Homophile Association, Queen's Women's Law Caucus and Queen's Socialist Coalition to picket and pass out pamphlets protesting the anti-gay policies of a new downtown bar, The Kings.

The management of this bar has prohibited same sex dancing since an

incident which took place on March 1 shortly after the car opened. At that time two members of QHA were told by the manager, Richard Mitchell, that they could not dance together although he did not object to two women dancing. When pressed for a reason Mitchell said it was "I good for business" and that he had received "too many complaints." He later admitted that one complaint was enough. Ultimately, the management decided to prohibit all same sex dancing.

The demonstration drew a crowd of over 100 spectators as well as news coverage from The Whig Standard, the local radio stations, and CKWS-TV News. Commenting on the picket, bar owner Ron Mitchell said that members of QHA would not be served "if they were recognized."

Speaking for QHA, Dan Schneider criticized Mitchell's "anti-gay bias." "We may fit the acceptance under the Human Rights Code. In the meantime, we will boycott the bar and I hope those who support our position will do the same."

Commenting on the sudden publicity QHA has received because of the demonstration and the high school controversy, (see story above) one picketer laughed, "Kingston may not be ready for us, but like our sign says, 'we won't hide anymore'."

by John Higgins □

Queen's recruiting teens, screams homophobic Whig

Media homophobes in this eastern Ontario university town mounted a vigorous campaign last month following the revelation that the local gay organization, Queen's Homophile Association, was "recruiting" in the city high schools.

The Whig Standard, the local daily, published by Mike Davies, and radio station CKWS (affiliated with The Whig Standard through the Davies family) began the fray after a complaint from the parent of a Grade 11 student at Loyola Collegiate and Vocational Institute (L.C.V.I.).

QHA had visited three area high schools, on the invitation of teachers, to speak to students in senior health classes on the gay aspects of human sexuality.

It was after the visit to Loyola that parent G. Brian complained to The Whig that four homosexuals had been to the high school to "expound their ideas about themselves and their perversions."

The Whig promptly ran a front page story on Tuesday, March 8, replete with homophobic comments and the charge of recruitment, followed by the rather embarrased reaction of the principal of Loyola, J. G. Linscott. His statement was an attempt to neutralize the incident.

The reporting continued in the same tone throughout the week, culminating in a two-hour phone-in program Friday morning on CKWS, hosted by newsman Floyd Patterson. Patterson, who had published his commentary throughout the week with "tag jokes, interviewed Linscott and took calls from a variety of anti-gay clergymen and hysterical parents.

The highlight of the campaign, however, came on Thursday, March 10, in an editorial published by The Whig entitled "Not To Be Encouraged" which declared that homosexuality is "a stunted state of human sexual development." The editorial went on to compare gays to stutterers and suffers from stigmata, and that while exhibiting the editor's ignorance of homosexuality in general and the situation at Loyola in particular.

Almost instantaneously was made by the media to obtain the facts surrounding the controversy from those immediately involved, i.e. members of QHA, and from students from Loyola who had taken part in the discussion. Rather, members of the Frontenac County School Board were quoted as saying that homosexuality was an "aberration" and that "parents and the church are capable of looking after things like that."

The people least concerned about the situation were the high school students whose reaction to the sessions was generally favorable.

April

Finally, on March 14, The Whig published a letter from QHA explaining its purpose in visiting the schools and pointing out the errors in the paper's coverage of the controversy. On that same day, Stephanie Luffoff and John PKhu, members of QHA, went on the CKWS phone-in program to present a more balanced account of the discussion to the vastist.

Despite a number of hostile calls that day, it was reassuring to note that some callers took a genuine interest in the subject.

by John Higgins □



Alberta NDP endorses gay rights, while Manitoba side-steps the issue

In mid-March, the annual convention of the Alberta New Democratic Party passed two resolutions in support of gay rights, making it the third provincial NDP party to officially adopt gay civil rights as party policy.

The Manitoba NDP, however, avoided the issue of gay rights at its annual convention in Winnipeg last January. A resolution calling for the inclusion of the words "sexual orientation" in the province's bill of rights never made it to the floor. During debate it was amended into a resolution on the right of the disabled and gay rights were never considered officially. Several of the NDP delegates felt it wasn't "the proper time" for such a resolution.

In Edmonton, the first resolution, presented by the party's Women's Affairs Committee, was a composite resolution which called for the extension of the Alberta individual's Rights Protection Act to include the rights of the physically disabled, and prohibit discrimination on the basis of criminal record, political affiliation, and sexual orientation.

The second resolution, presented under the name of the party's youth wing, extended the party's gay rights policy by calling for the addition of the words "sexual orientation" to the Alberta Bill of Rights. The resolution also provided a definition of "sexual orientation" as "specifically including heterosexuality, bisexuality, and homosexuality."

The resolution also provided a definition of "sexual orientation" as "specifically including heterosexuality, bisexuality, and homosexuality."

The Alberta resolution follows the precedent set by the Ontario NDP in June of last year and the Saskatchewan NDP in February of this year.

Several months of preparatory work by lesbians and gay men within the Alberta NDP preceded the passing of the resolution. Their success owes much to the pioneering work of the gay caucus within the Ontario NDP, the first provincial party to pass a gay rights resolution.

Before this NDP action last March, the closest any Alberta political party has come to a public policy statement on gay rights was a personal statement of opinion made to the press by Nick Taylor, leader of the Alberta Liberal Party. His statement, made in February, 1976, was prompted by the lobbying action of the Edmonton Gay Alliance Towards Equality at the 1976 Alberta Liberal Convention and was reported very matter-of-factly by the Edmonton Press.

In addition to the work of lesbians and gay men within the Alberta NDP, a gay presence was maintained at the convention through a literature table staffed by GATE Edmonton.

by Bob Redke and Walter Davies □

GATE Edmonton moves uptown

GATE Edmonton has moved from the premises it has occupied since 1974 to a new central location in the heart of downtown Edmonton.

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Are You One of 200?

Pink Triangle Press is ready to publish its first book.

We have the text. The printer's ready. We know how to distribute it. Only one thing's missing. The money.

We need \$2,000. That's over and above the regular donations from Pink Triangle supporters. Those regular contributions help pay a minimum salary so our regular office person can get regular meals. We want to keep him eating, so we can't touch that.

We figure that if every Body Politic reader sent us 10¢, we'd have the minimum we need.

Of course, that won't happen. (And we're not sure we want 20,000 dimes landing on our doorstep.)

But we do feel fairly certain there are at least 200 people out there who'd be willing to part with \$10.00 each. And that's all it would take.

So that's what we're asking. Exactly ten bucks. Not more, not less. We're hoping that there are going to be 200 people out there who can part with \$10, and also believe enough in the work of a gay liberation press to want to.

If you're one of those 200 (and we hope you are), please send us a cheque or money order for \$10, make it payable to Pink Triangle Press, and mark it Book Fund. We promise to be back to you in a few months with Pink Triangle Press's first book.

Worth \$10?

We think so. And we hope 200 of you will agree.

The book? It's With Downcast Gays by Andrew Hodges and David Hutter. It was originally published in England, proved very popular, and very quickly went out of print. It received almost no distribution in Canada. It's subtitle is "Aspects of Homosexual Self-Expression." And we feel, after you read it, you'll never be able to look at your gay life in quite the same way again. You may find it infuriating. You may find yourself agreeing with every line. But one thing's sure: you won't put it down.

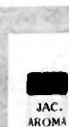
Can't afford \$10 this month? Or feel like the last of the big-time spenders and want to part with \$10.05? Or \$15? Or more? We could use it. There's the salary to pay, the rent, there is a fund set aside for future publications. If that's the case, write us a cheque for any amount except \$10.00, make it payable to Pink Triangle Press, mark it Support Fund, and send it along. The address, in either case, is:

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My name is John Damien

Two years ago, I was fired from my job as a racing steward. I was told it was because I am a homosexual. That's all; even my employers said I had been doing a good job. And I'd been in the horse racing business for over twenty years.

I'm fighting back. I want my job back, and I've sued my employers for wrongful dismissal. The case is crawling through the courts. It's been two years now, and my lawyers tell me it's going to be a long fight.

I couldn't have come this far alone. The gay movement in Canada has been behind me all the way, providing financial support and a lot of encouragement. But a lot of donations have come from individuals right across Canada who see that my fight has implications for gay people everywhere and in all walks of life.

I want to take this opportunity to thank you. I wish I could thank each and every one of you individ-

ually but that isn't possible. So let this be a warm and heartfelt thanks to all.

I also want to ask for your continued support. From the beginning it hasn't been me against the Ontario Government — it's been us. You've been fighting with me and through me for a victory that can mean job security for all. Let's keep going. I'm willing to go all the way — right to the Supreme Court if necessary. But I need your backing.

Please continue sending your donations. The Committee to Defend John Damien acknowledges all of them and sends a receipt for each one. The amount of your donation and your name are kept strictly private — neither ever becomes part of any public list.

Once again — my thanks. And my pledge to continue this fight until we've won.

Please mail all cheques payable to: The Committee to Defend John Damien, Mail Box The Committee to Defend John Damien, P.O. Box 117, Stn V, Toronto, M6R 1A4.

transportation than those formerly occupied across the river adjacent to the University of Alberta. It is hoped this move will make the organization seem less university oriented in the eyes of the gay community.

In addition, the new location will result in increased interest and involvement in GATE since the offices are now within walking distance of most of the establishments patronized by the gay community.

GATE offices are now at 1014 — 101st Street, Edmonton. Telephone (403) 424-8361

by Bob Radke



Gay groups to intervene in CBC licence renewals

In the wake of February's successful pickets in six cities across Canada, gay people are asking "What's next?" in the CBC affair.

(The CBC announced earlier this year that it would not broadcast public service announcements from gay groups because homosexuality is still too controversial. See TBP, no. 31.)

The CBC still has not responded to the pickets or to the letters of protest from the National Gay Rights Coalition (NGRC). Although the pickets received good local coverage, the national media ignored the event.

NGRC strategy now is to intervene in all future licence renewal applications by the CBC before the Canadian Radio, Television and Telecommunications Committee (CRTC). CBH, the CBC radio station in Halifax that started the whole thing, has just had its licence renewed by the CRTC.

However, that same station is applying for an FM licence in Halifax. The application will be heard at the CRTC hearings which start April 4 in Montreal. Gay Alliance for Equality (Halifax) has written to the CRTC indicating that it wants to intervene at the hearings.

Other cities where CBC stations will be applying to renew their licences this year are Montreal, Fredericton, Montreal, Toronto, Thunder Bay, Calgary, Edmonton and Vancouver.

The NGRC coordinating office is also laying an official complaint with the CRTC about the CBC policy.

by David Gormaise

Roberts tells gays to work on public opinion

John Roberts, Canada's Secretary of State, thinks that the gay movement should be concentrating on public opinion in its struggle for equality. "The battle for the recognition of the rights for which you so passionately believe must be fought in the arena of public opinion," Roberts says in a letter to the National Gay Rights Coalition (NGRC).

The letter, in response to NGRC's demand for the inclusion of sexual orien-

tation in the proposed Canadian Human Rights Act, is remarkable for its candour.

"As the minister of government who holds an overall responsibility for human rights, and conscious of the real discrimination which occurs within our society," Roberts says, "I have been an advocate of recognizing the serious implications of this issue."

"It seems evident that the Cabinet does not plan further action in the direction of your request at the moment," Roberts says. "I am certain, in view of your strong personal representations to the Minister of Justice, and your comments to me, which I forwarded to him, that no useful purpose would be served by further representations by me to him at the present time."

Reading between the lines of this letter, GO President David Gormaise interprets Roberts as saying, "Look, I've tried, but forget it, the Cabinet's mind is made up."

Toronto

Participant observers nab seven

Around midnight on March 11, three police officers deflected their clothes and donned white coats in order to investigate "complaints" at the International Steam Baths in Toronto.

Plainclothes — or plain-wounded — officers, Sgt. Samuels, C. Cook, Y. Veit, and P. C. Ferraro of the 14th Division Plain Clothes detail arrested seven men after "observation" of the baths. All seven were charged with indecent assault on a male and performing an indecent act.

One of the men arrested, who has asked to remain anonymous pending his trial, told the *Body Politic* that entrapment was involved.

Arrests have occurred in the past at the international and at one other Toronto bath, the Oak Leaf, but a new twist in this case appears to be that indecent assault charges were laid, a far more serious charge than the "gross indecency" one which was regularly laid in the past.

The police followed their usual practice of releasing names to the corporate press. The *Toronto Star*, which in the past has published only the names in such cases, printed the ages and addresses as well in this instance.

The *Star's* shift from its past practice followed upon the Ontario Press Council's refusal, last December, to censure both of the Ottawa dailies which, in the 1975 Ottawa "prostitution scandal", had published the names and addresses of the accused. One of the accused in that case, Warren Zulefi, committed suicide, apparently because of the press reports of the charges against him.

The reporting of full names and addresses in such cases has been protested by gay liberation groups in Ontario.

The *Body Politic* has not yet been able to determine why "plainclothesmen" were used first, rather than officers in uniform, while investigating the "complaints".



You can be gay, or at least appear to be gay, on the streets of Montreal. A navy of lovers...

FORUM

Lesbian centre holds gala opening

On Saturday March 12, the new Lesbian Organization of Toronto (LOOT) put out the "welcome mat" and received several hundred women at their open house.

The afternoon featured displays by The Women's Bookstore, The Three of Cups Coffee House, Wages for Housework, The Women's Credit Union and The Other Woman, a feminist newspaper. The basement was open to



give everyone a look at the press equipment used by *The Other Woman*. Upstairs the new LOOT office was also open for inspection.

The idea for LOOT sprang from the National Lesbian Conference held in Ottawa last Thanksgiving as a response to the call for better organization at the national level. Many Toronto women felt that in order to do this, an umbrella organization linking all gay women's groups in this area was needed first. The initial meetings were held in November in the CHAT hall and interested women were invited to attend and participate.

These were large, informal discussions. Out of them came a smaller, core of women interested in coordinating activities. The winter months have seen LOOT acquire a new home and set up its own office. The open house was the first public activity.

LOOT T-shirts sold well at the open house. The shirt's logo, designed by Lyn Johnston, features two women's symbols joined and partially enclosed in a rectangular form. The logo spells out LOOT, and, as Lyn explained, "The idea was to graphically communicate togetherness and strength, openness and freedom." The sale of T-shirts and memberships raised enough money to pay LOOT's bills for two months.

Musicians April and Carol provided the entertainment later in the evening at the Three of Cups Coffee House. The full-house performance was followed by dancing and a draw for the \$100 first prize in a fundraising lottolesbian.

LOOT meets at 4 PM on the last Sunday of every month at 342 Jarvis Street. All women are welcome.

by M. Paul

Women organize credit union

A recently formed non-profit financial institution in Toronto advocates the withdrawal by women from male-dominated banks and similar institutions in order to redistribute women's financial resources among women who have suffered discrimination.

The Metro Toronto Women's Credit Union, believed to be the first institution of its kind in Canada, advocates the redistribution of resources among women who have been discriminated against by reason of sex, race, class, sexual preference, religion, marital status or age.

They have three priorities:



(1) organizational loans for setting up self-sustaining food, craft, trade, and housing cooperatives to provide job/independent for women,

(2) educational loans for women who want training in non-traditional jobs, trades, etc.,

(3) personal loans — for emergency situations and personal needs.

Annual profits are redistributed to members in the form of share dividends and loan rebates.

The Credit Union's basic tenet is that women as a group are poorer than men, paid less and have less access to funds. Since credit-granting institutions discriminate against women, who as a result obtain fewer loans and build poor credit ratings, "this feminist credit union has been established to provide an alternative to the current unjust system (and to be) more responsive to women's needs."

The Credit Union is operating the Custody Defence Fund, a trust fund set up for a Toronto feminist fighting to retain legal custody of her children. In a legal battle started by her ex-husband, it is alleged that she has proved herself to be an unfit mother by bringing her children into contact with "known lesbians" and by allowing an atmosphere which "glorifies lesbianism." (See TBP no. 29).

by Paul Trollope

TAG forms self-help groups

TAG, the Toronto gay peer counselling service, has for several months been referring some of its telephone callers to internal, mutual support groups, generated by TAG to deal with special problems faced by members of the gay community.

To date, two groups have been formed: one is for those just coming out, while the other is for gay men who are still in a straight marriage or who are bisexual and wish to confront the problems that they face as such. This second group generated by TAG to deal with special problems is believed to be the first of its kind in the country.

Persons wishing to join either of these groups are invited to call the TAG phone line at 964-6600 for details.

Conference call stimulates debate

The Committee to Defend John Damien has called for an open conference to discuss its strategy.

Fired from his position as a racing steward for the Ontario government in February 1975 "because he's a homosexual," Damien has launched a number of lawsuits designed to restore his job. The case has accumulated the support of gay groups across Canada. Terry Phillips, chairman for the Committee, issued the conference call in a letter that proposed three issues for discussion: how to build support for the case, to insure a continued flow of funds, and to strengthen the core group of supporters to perform the increasingly demanding routine jobs of the Committee.

The conference will be held, he said, in the CHAT hall in Toronto on the afternoon of April 16.

Phillips also personally circulated a personal discussion paper. In this, he asked for continued action by gay groups but also that "non-gay individuals as well as organizations be more actively encouraged to participate."

The discussion Phillips has called for has already begun, and it appears that the role of non-gays in the effort might be a basic conference issue.

The main force of the Damien effort over the past two years has emerged from the gay movement across Canada. From Damien's first phonecall to GATE (Toronto), through the formation of the independent Defense Committee by GORD several months later, through the endorsement of the case by the third National Gay Rights Conference in Ottawa in June 1975, gay groups have been responsible for most of the energy spent and money raised thus far.

The most recent success in this respect was the National Gay Rights Coalition's "Operation \$6000" which, by its close, had already had surpassed its own goal by several hundred dollars. Gay liberation groups in Winnipeg, Edmonton, Ottawa and Saskatoon were the largest fundraisers in this Operation. As the first national fundraising campaign ever sponsored by the NGRG, the success of "Operation" is widely felt to have strengthened the national movement considerably.

Phillips' position paper, however, argues that "the gay movement will get off the ground only when we begin to win non-gay support." Brian Mossop, GATE president, replies, "This appears to be a principle quite different from the one we stand for — that the attainment of gay rights must largely be the work of gay people themselves. That the focus of the Damien case must be the organization of gay people to support John."

Phillips argues that work with "straight supporters" be given "to individuals who are mature and secure enough to recognize the absolute necessity for non-gay support."

The case, he continues, has a strong appeal for writers, filmmakers, and other artists. Terry Phillips has encouraged the Committee to consider a proposal from writer John Hofless for a television next fall, starring "prominent individuals," to raise money for the defense. Phillips announced that Pierre Beron, June Callwood, and Barbara Fiume have agreed to appear on the television.

There is, thus, some question as to whether the television would include a national gay movement presence, and whether, as a result, the main source of Damien's support and the extent of that support would be concealed from the public eye.

Hofless has also proposed that money be sought for a large ad to appear in the *Globe and Mail* in late April. The ad would solicit funds to pay for the television. The question of a national gay movement presence in the ad is yet unclear, and will doubtless arise during the conference. "I am fearful that the gay rights side of the case continues to be downplayed," said Ken Popert, an editor of *Gay Rising*. "It will be in danger of alienating the only significant source of political and financial support

it has so far: gays and the gay movement." "It's important," continues Popert, "that when a victory comes in this case it is seen as a victory for the rights of gay people and not just the rights of one individual."

Chris Bearchell, the former chairman of the Defense Committee, continued the discussion. "No one denies the money from straight supporters, such as that which came in after the article Hofless himself wrote for the *Weekend Magazine* in February 1976, is important. But less important are straight-aid one-shot ventures. The long-term support will continue to come primarily from the gay movement, and the money from straight supporters should not be treated as an embarrassment when the Committee appeals to straight."

In a related development, the Gay Academic Union (Toronto) on March 20 reaffirmed its commitment to John Damien and affirmed that the future strategy of the Committee "be closely linked with the Canadian gay liberation movement." The GAU and its second dance, for May, for the Defense.

Phillips' announcement of the conference, then, has already stimulated the debate he is attempting to start. "Papers from other individuals and organizations are welcome and encouraged. For information, write to him at Box 117, Station V, Toronto.

by Michael Lynch



Quebec to review human rights code

The Quebec Human Rights Commission announced recently that it will set up a subcommittee to review the province's Human Rights Charter. The subcommittee will include representatives from the Association pour les Crois des Gaiets (ACG) and other civil rights organizations.

It will lay the groundwork for the commission's first annual report to be developed this spring to the Quebec National Assembly.

These plans were revealed during an information meeting held in February between several members of ADGO and a representative of the commission.

The Human Rights Commission also explained that it is willing to intervene in cases involving anti-gay discrimination, despite the absence of "sexual orientation" in the Human Rights Charter.

A brief to be presented by ADGO to the commission argues for the inclusion of "sexual orientation." It highlights several concrete instances of discrimination.

The information meeting was part of ADGO's recently launched campaign aimed at winning legal protection for Quebeckers.

While a letter sent to all federal MPs in Quebec and all Members of the National Assembly (MNA) has received little response (only one of the MNAs responded), the reaction has been nonetheless encouraging.

Gilbert Paquette, the Parti Quebecois deputy for Rosemont, explained that "I would certainly support the inclusion of the terms 'sexual orientation' in the Charter."

In addition to the letter which ADGO sent, Gays of Ottawa have also sent letters to Quebec MNAs regarding the question of "sexual orientation." Two live responses received so far, have been favourable.

However, to date Justice Minister Andre Bedard has failed to respond to a letter dated January 17 requesting a meeting between ADGO and the Justice Minister.

While it is still too early to be sure in what direction the new PQ government is heading in terms of gay rights, the initial signs hardly indicate that a victory is around the corner. A triumph in this campaign will only come if the gay movement and supporters of civil rights throughout Quebec intensify their efforts in the framework of a clear public struggle perspective.

by Stuart Russell

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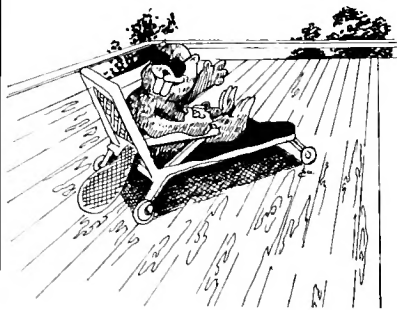
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More Montreal raids

Montreal Police moved to re-establish their presence in the gay community after their work-for-lease campaign in early February.

On the weekend of February 7-8, raids were carried out on the lively, an East End tavern, the Palais d'Or disco, and the Crystal Sauna, a small establishment on St. Denis Street.

One patron of the Bellevue is considering the possibility of a complaint to the Quebec Human Rights Commission as a result of a hearing that allegedly occurred during the raid on that tavern. At the Crystal approximately fifteen men were charged as found-ins and held for sixteen hours.

by John Blacklock □

Social centre alternative to bars

A new social centre for gay men and lesbians opened in Montreal late in February.

According to Tony Farbrother, a member of the interim coordinating group of "Drop-in Gay", the service will "help to get people out of the closet and into the mainstream of the gay community." It intends to provide an alternative to the clubs and bars.

A regular program of activities will include coming-out nights, discussions, speakers, films, dances and parties. Initiated by the Gay Community Services Project in collaboration with Gayline, "Drop-in Gay" will be open every Friday night from 7 to 11 PM at the Unitarian House, 3419 Simpson Street. Its doors are open to men and women, English and French.

For further information, contact Gayline: 931-8658, 931-3550 (7 to 11 PM).

by Stuart Russell □

Computer's appetite scares Montreal gays

Social workers from the Family Service Association (FSA) in Montreal were recently threatened with dismissal unless they agreed to provide confidential information on clients for a central computer bank.

The information was being demanded by the Ville Marie Social Service Centre which runs Montreal's English social services for the provincial government.

The dispute was of particular concern to the gay community because of the counselling services provided for Montreal gays by the FSA. According to Bruce Garside, a gay social worker on the staff of the FSA, a compromise was reached with the Ville Marie Social Service Centre which has allayed the fears of both the agency workers and their clients.

Under the compromise, a client will be given an information form requesting personal identifying information. At the discretion of the client, an alias may be used in filling out the form, or the client may refuse to give any name at all.

by Harvey Hamburg □

Lack of profit closes Guelph club

After six months of operation, Guelph's only gay club has closed.

The August Club, a disco and after-hours club, was opened last summer as a project of Guelph Gay Equality. Located on the second floor of the Royal Hotel, it provided a convenient weekend gathering place for gays of Guelph, Kitchener, and surrounding towns. It was also important as the most visible aspect of Guelph Gay Equality, located on one of the main downtown streets in the Guelph community.

The club was plagued by financial difficulties almost from the start. Attendance was erratic, with successful nights barely paying for the unsuccessful ones. The total management ran the bar, so no income was raised by the group from liquor sales.

Evidently, the bar and weekly rent paid by GGE did not provide sufficient profit for the management. In March they announced that the club would be closed.

Plans are being made by GGE to provide dances on a regular but less frequent basis in another location.

by Barry Erikson □

GEM airs meeting place problems

Gay Equality Mississauga continues to maintain a high profile in this suburban community west of Toronto.

On March 6 a delegation headed by GEM president Alan Parton attended a forum on homosexuality organized by the congregation of the Church of St. Luke, a noteworthy development since it was this same congregation that withheld for five months last year over GEM's request to use the parish hall for meetings. Arrangements were eventually made with the Unitarian Congregation of South Peel to use their facilities at 64 South Service Road for the group's meetings.

GEM's difficulties in finding a suitable meeting place were outlined on March 12 to the Social Planning Council, an organization of local social service agencies. GEM observer Elgin Blair spoke with representatives of Mississauga Parks and the Peel Board of Education.

"Both representatives assured me that GEM should have no problems obtaining future meeting places in the city schools and recreation centres," Blair reported.

by Keith Sly □

Booming interest quadruples awareness group

After only two months, burgeoning interest in a gay men's discussion group on personal and political awareness has led to the formation of three additional groups to accommodate all the men interested in such a group.

In early January, Gays For Equality (GFE) in Winnipeg began by organizing the first group of 11 men. Since then they have met every two weeks in one of the members' homes to discuss topics such as gay oppression, self-oppression, men's liberation and sex roles, and youth sexuality.

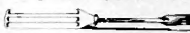
"The format of this first group has proven very successful both in terms of the level of the discussion and the concrete action arising from the discussions," said Bill Lewis, spokesperson for GFE. "The 11 men were generally non-political before the group began. But seven of them went to Regina last month to join the march on the legislative buildings."

He said that they have also become much more involved in the everyday workings of GFE and its struggle for civil rights for gays.

The groups are kept small for maximum effectiveness and are limited to 12 men each. Two additional groups have already been formed along the same structural lines as the first and a fourth is now being planned. Interested groups should contact: Gays For Equality, Box 27, UMSU, University of Manitoba, Winnipeg, Manitoba R3T 2N2.

by Jeremy Best □

Your turn!



Monique Babin is the Federal minister responsible for the decision to not leave *Men and Me: Loving Men* from entering the country. Write one postcard necessary and say you feel her decision should be rescinded. Write to: Mr. MP-318 and File No. 2730-2-641-358. Mention Toronto as the point of entry. Ms. Monique Babin, Revenue Canada, Customs & Excise, Ottawa, Ontario K1A 0L5.

Bawdy politics

Baths and the bawdy house laws

An Ottawa judge, in pre-sentencing remarks during a recent trial, has cast considerable doubt on the effect of the 1969 Criminal Code amendments which were supposed to decriminalize private sexual activities between two consenting adults.

His Honour Judge Thomas R. Swabey of the Ontario Provincial Court (Criminal Division) stated that the protection granted to gay people under section 158 might not extend to people performing sexual acts in a place such as a gay steam bath. He made these remarks before sentencing several employees of the Club Baths Ottawa who had pleaded guilty to charges involving "common bawdy houses." (See page 159.)

The judge's remarks, as recorded in the transcript, have disturbing implications for future cases of this kind. By muddying the waters of this area of the law the judge has done a great disservice not only to gay people but also to the liberal intentions of the Criminal Code amenders.

Judge Swabey has been favourably quoted in the straight press as well as in *The Body Politic* as saying that sex in a private men's club did not harm anyone and there was no evidence of complaints about the baths from anyone other than the police. The judge did in fact theoretically ask himself who had the right to conduct the trial of the four convicted persons on whom he was passing sentence. He also indicated that there is "still a long way to go before the majority of the community will not be shocked by this sort of thing."

So much for nice words and pseudo-liberal sentiments. But Judge Swabey's words must be looked at in context.

Along with the rest of his remarks (ignored in the press) and his sentencing posture in the case, the judge's confused interpretation of the legal issues involved in the Club Baths case and of his sentencing duty in such matters is also very disturbing.

Remarks on sentencing

Before passing sentence in criminal cases, especially where there has been confusion as to the legal issues involved or where conflicting social values are very near the surface, it is common practice for judges to indicate for the record (and for the guidance of judges in future cases) what considerations have led them to pass a particular sentence.

Judge Swabey indicated in this case that he was concerned with the fact that the staff of the baths made it clear to people coming in the door that the Club was an establishment for gays. To the judge this was significant because "if it was being operated in a way where persons with no homosexual tendencies would walk in and would be let in and what you (sic), it could be a much more serious situation." In other words, the judge was assessing the case on subjective factors, such as how up front the operation was. This obviously has nothing to do with whether and how that extent of law was broken, but only with the policy of the establishment concerned.

The judge indicated that his next consideration was that "the people who were opening the Club actually went to the police before they opened up and quite frankly told the police exactly what they intended to do. So this was not a clandestine operation at all, but was wide open."

What are the implications of the judge's remarks? Does this mean that closed cases will be more severely dealt with because of the lack of criminal charges, because they have not felt able to be open? And, by further implication, that those who choose not to cooperate with

the police in this manner will be more severely dealt with? These are all important questions for gay people—because the effect of the judge's remarks is that they are potential suspects in criminal cases of this kind.

Innocent intent

The judge went on to say that by going to the police the operators of the baths were demonstrating that they must have believed that what they were doing was legal. Despite this, he found them guilty as pleaded and sentenced them. The obvious conclusion is that one's intentions are irrelevant in this sort of case—what either one thought one was operating within the law does not matter.

But this does not square with the noble principles of our criminal law, which state that a person has the right to know what it is against the law to do, and what the consequences are, and that both a criminal intent and a criminal act are necessary for conviction. (In other words, if you are in possession of a substance which you intend to use to powder milk, you should not be convicted if it turns out to be cocaine.) Given the uncertainty of the bawdy house laws, the judge's reasoning appears very questionable here.

Confusion

The above considerations were preliminary to the judge's bumbling entry into the sex and bawdy house laws themselves. He stated that it was clear that "certain acts would otherwise be considered acts of gross indecency (sic) did not fall within that category where they are practiced by two adult consenting partners in private."

But then he added that it was unclear whether one could use this section of the Criminal Code as protection when the act was being practiced in the same type of attraction, whether it be homosexuality or some other form of sexual carrying on.

It was established and set took place within the walls of the Club. Even if one was assured that all sex that went on in the club was between only two individuals at a time and in private, the judge said it did not follow that the club was brought within the protection of section 158 of the 1969 amendment. He added that "it may well be argued that as soon as you have an establishment where people are resorting continually, different people resorting to the protection afforded by section 158 (sic), such protection did not exist."

But the judge said it did not follow that any of his other pronouncements in his remarks, with any degree of certainty. He said, "I simply mention that because it is not a certain situation." So while the judge's decision did not create an unclear legal situation, the judge nevertheless managed to suggest that the legal protection was as gays thought we had even since 1969 may not exist except in certain situations.

The weight of precedents

The problem with weights expounding in this manner without attempting a conclusion is that the judge's remarks and rulings are used by the prosecution, the defence and the judge—each for his/her own purpose whenever appropriate.

But Judge Swabey, by casting doubt on the extent of the legal protection given to gays by section 158 has lent weight to support future legal arguments by prosecutors—and decisions by judges which would result in the conviction of gay people in other cases. The court may well rely on precedents such

as the Club Baths case to hold that the protection of section 158 is not available to gays unless they are by themselves (two people only) at home.

It is true that the Provincial Court is a low-level court and that a Provincial Court Judge does not have a great impact in setting precedents of this kind (the higher the standing of the court, the weightier the precedent, basically). But since there is relatively little case law in the bawdy house area—and almost none relating to baths—the judge's decision is still an important one which is likely to be considered in future cases.

No discrimination against gays?

The judge also said that there has been no discrimination against homosexuals by the police. He pointed out—judiciously, of course—that the police would have acted in exactly the same way—raising, breaking down doors with crowbars, and so on—if heterosexual activity were going on.

The judge did not address the questions of societal prejudice against gays, selective harassment and prosecution by the police, the discretionary powers of the police and their abuse. The fact that baths existed in large measure because gays had few acceptable places to meet casually and because they were not free to make social/sexual contact in the same ways straights do, or any other considerations, just as bald statements that the police did not discriminate against homosexuals. It must be nice to live in a free world.

The judge also noted that there was no evidence that any form of prostitution was going on, implying that if the club had any personnel employed to perform sexual services for a fee it would have been a far more serious matter. Again, this is questionable. Since there is no law against prostitution in Canada, the fact is that the judge was simply reflecting straight society's general sex-negative prejudices.

Sentencing

From a reading of the judge's remarks up to this point, it might seem that he was discussing all the different considerations that had led him to apply a minor penalty, a less serious sentence than would have been in order in other circumstances.

Surprise! The judge proceeded to assess a fine of \$1000—twice the maximum amount the Code permits to be levied for such a bawdy house conviction. Defense lawyer Leonard Shore pointed out that this was a summary conviction offence and that the judge was in error, but the judge contradicted him. It was only after the intervention of the prosecutor, Crown Attorney M. Lindsay, who confirmed that it was a summary less serious conviction, that the judge realized that he had to assess a lower penalty.

He proceeded to fine the baths' manager \$500—the maximum monetary fine permitted by the Code for a summary conviction. (The three other employees received lesser penalties.) The alternative offered to the fine was sixty days imprisonment.

Conclusion

This is not being enlightened about the judge's decision. On the contrary, it indicates a very dangerous set of assumptions and prejudices about the ways people are supposed to act under our homophobic and sex-negative laws. Could we have expected anything else? Probably not. But we regret the judge has tampered with our already limited legal sexual rights under section 158. The last thing needed is interference by confused judges.

By Paul Trollope □

Education to be theme of conference

The 1977 CGRO conference will be hosted by Gays of Ottawa. Arrangements will take place at the University of Ottawa on April 9 and 10. Registration is \$5.00. Bilingual will be provided by gay people in the community.

The main thrust of the conference workshops will be the education — or lack of education — of gays in this province's school system. Areas of concern will include changing the curriculum, rights for gay teachers and educating the educators.

Jim Swakley, author of *The Homosexual Emancipation Movement in Germany*, will lecture on European gay history and will Aiken on gay literature.

Following the president of the NGRG conference, in September 1976, all leftover funds will go to the Committee to Defend John Darnley.

For further information contact Gays of Ottawa. (See Community Page for address.)

by John Herlick □

Student Federation supports gay movement

The Ontario Federation of Students (OFS) of 1977 Spring Conference, held March 4-6 in Sudbury, has given a firm vote of support to the gay movement.

The Federation, a province-wide organization representing about 200,000 students from almost all Ontario universities and a number of community colleges, was almost unanimously in favour of endorsing the 19-point programme of the Coalition for Gay Rights in Ontario (CGRO).

This makes OFS the first organization outside of the gay movement to endorse the CGRO programme in its entirety. The Law Union of Ontario has taken a wide-ranging position in favour of almost all of the programme, and such organizations as the Canadian Civil Liberties Association and the Ontario New Democrats support only the Coalition's first demand, that of inclusion of sexual orientation as a prohibited ground of discrimination in the Ontario Human Rights Code.

Only one member group, the student government of the University of Toronto, spoke against the motion, stating that there was not enough time for delegates to fully analyze it and consider all its ramifications. One "preliminary clause which stated" "and whereas the oppression of gay people is perpetuated by the capitalist system" was dropped by a narrow majority vote. A number of student governments registered their dissent. GSF/FED did not share this analysis.

Randy Barnhardt of the Trent Student Union, introducing the motion, stated that it should be obvious to all that "who you love was nothing to do with your being or anyone else." He outlined the essentials of the John Darnley case to the OFS/FED assembly in order to illustrate a concrete example of the discrimination faced by gay people.

The motion which is now official OFS/FED policy, reads as follows: "Whereas gay women and men as a group have suffered great injustices in our society and continue to be the objects of destructive sex role attitudes and the victims of sexism and homophobia, and whereas gay people have organized with the aim of overcoming their oppression as gays, the attainment of equal civil rights being a first step toward this aim, and whereas a large number of gays are students in Ontario colleges and universities,"

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CALENDAR OF EVENTS

Wed April 6

Business meeting, 193 Carlton, 8 PM

Sat. 9 — Mon. 11

Coalition for Gay Rights in Ontario Annual Meeting. Topic: Homosexuality in Education. At the University of Ottawa. For details, call Gays of Ottawa, evenings at (613) 233-0152.

Saturday, April 16

John Damian Conference, 10 AM, 199 Church Street, 2nd floor.

Sunday, April 17

Lesbian Caucus, 4 PM, 193 Carlton

The GATE Dance

Saturday, April 16

9 PM
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8 PM, 33 St. George St. (U of T International Student Centre)

Wed April 17: Civil Rights: Why Bother?

Wed, April 27: The Family: Is Homosexuality Destroying It?

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Gay lifestyles as a positive and healthy form of human sexuality, affirm its support for the gay movement, and specifically, that OFS/FEO endorse the 13-point programme of the Coalition for Gay Rights in Ontario, as follows: "The 13 points followed in the body of the motion."

A CGRO spokesperson noted that the nature of the debate on gay issues at the OFS/FEO conference was convincing evidence that CGRO's strategies are beginning to show positive effects.

OFS/FEO delegates were familiar to some degree with the issues being raised by the gay movement, and a number of straight delegates had been influenced by attendance at the public meetings involving John Damian.

by Paul Trollope



Metropolitan Toronto Police report no progress in the search for a suspect sought in connection with the murders of three Toronto gay men in the last two years (TBP No. 31). The suspect shown in the above composite drawing is described as being 25-27 years of age, possibly East or West Indian, 5'9", medium brown complexion, 140-145 lbs.

Gay publisher barred from press group

The Literary Press Group, an organization of Canadian literary publishers, has denied membership to Catalyst, a Canadian gay press.

A letter from the Group to Ian Young, co-ordinator of the co-operatively run press, states that "it was felt by the membership that based on current information available, Catalyst is not eligible for membership in the Literary Press Group." No specific reasons were given.

When asked by a Catalyst representative to explain the exclusion, Paulette Kerr, a spokesperson for the Group, suggested it was because Ian Young's long-standing status in Canada as a landed immigrant (held since 1950 when he was five years old) means Young is not a Canadian and thus disqualifies the press he is associated with.

Catalyst is based in Scarborough, Ontario, and is co-operatively run by several writers, all of whom except Young are Canadian citizens. Young is well-known as a Canadian writer, has received several Canadian Council and Ontario Arts Council awards, and is a member of the League of Canadian Poets.

The L.P.G.'s constitution admits to associate membership "any firm, partnership, individual proprietorship, institution, association or individual" regardless of citizenship status, by a vote of a majority of members. According to an L.P.G. spokesperson, the organization's constitution has been changed since Catalyst's application so that only members of the Association of Canadian Publishers (another group operating out of the same offices) may be admitted. No mention was made of this in the letter denying membership.

When asked whether there was any other reason for the exclusion, Ms. Kerr replied, "Well...I don't know, I'm just a secretary."

Asked for comment, Ian Young said he was not surprised by the exclusion, and added, "influential members of the L.P.G. have a reputation for lobbying against presses they consider business rivals, or whose politics they dislike; they try to prevent these companies from receiving grants and so on."

The Literary Press Group is financed by the Canada Council and several provincial arts councils.

Gays abused in Scarborough disco

Homophobia is alive and well at Minutes Disco on the Scarborough Town Centre. Gay patrons, whose politics they dislike, were prodded by management and asked to stop, as their behaviour might be offensive to other — read non-gay — patrons. When one of the gays, Wayne Miller, threatened to withdraw gay patronage of the disco, the management appeared to back off.

Several nights later, when the gays returned, they were met with verbal abuse and threats of physical violence. Enraged by the gays who returned some insults, the straight patrons started a male in which they broke a glass partition, overturned some tables and pushed the gays around.

At this point, the manager asked everyone to leave, knowing the gays faced further violence outside. After Miller and his friends made an unsuccessful attempt to summon the police, they retreated by a back door to the safety of a car.

Miller has since heard that, "We're welcome back as long as we don't cause trouble."

by John Hamrick

VD clinic gets government funds

The Toronto Board of Health announced on March 15 that the provincial government had agreed to provide a substantial amount of the funding necessary to continue the operation of Hassle Free Clinic, a free, alternate clinic specializing in treatment of VD among gays.

The announcement came after persistent lobbying by the clinic and the efforts of certain reform-minded local and provincial politicians, notably Anne Johnson, Margaret Campbell, Frank Vassikioti, and Jan Dutka. During the funding crisis, which developed last September, the clinic received extensive media coverage (see TBP No. 29), which forced the Ontario government to recognize the clinic's important contribution to VD control in Toronto. Despite this fact, interim funding was not continued beyond December 31 and Hassle Free staff have been working without pay since the beginning of the year.

Clinic spokesperson, Joe McNamee, said that throughout the fall Ministry of Health maintained it could not afford to fund another clinic. "Yes," he pointed out, "\$2 million was found, a substantial notice during the non-existent swine flu scare."

"Hassle Free Clinic diagnoses and treats over 8% of all syphilis cases in Canada, and is probably the largest treatment centre for gonorrhoea in Toronto," McNamee continued. "We also conduct a unique blood testing program on a weekly basis in two Toronto steam baths, The Club and The Barracks. It's hard to understand why the government has been so slow to act."

Some supporters of HFC feel that the government's reluctance to act in the matter is prompted by opposition to the Clinic by Dr. Ralph Persad, head of VD control for the province.

The provincial grant, which will cover 85% of HFC's 1977 budget of \$73,000 was made on the understanding that no commitment was implied for subsequent years. This means the arduous lobbying process will likely have to be repeated next year. In the meantime, Hassle Free Clinic continues to serve the gay community from its regular stand at 201 Church Street.

by Robert Trow



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DYKES

Lesbians and gay men can find political unity: A reply to Andrew Hodges

In 1968, in a gesture of liberalism, the federal government broadened the grounds for divorce in the Divorce Act to include homosexuality. In 1972, in Prince Edward Island, a judge spent 12 pages clarifying that lesbianism constituted homosexuality. Since that time there have been numerous cases, recorded and otherwise, in which the use, or the threatened use of these grounds have separated lesbian mothers from their children. In the eyes of our oppressors, lesbians and homosexuals represent the same perversion — the same threat. "Lesbians and gay men" have many differences and points of disagreement, but we are oppressed by the same legal system, sometimes the same laws, and more important, we are all oppressed in a hundred and one ways by the same ideology that has given rise to that system and those laws.

Andrew Hodges in "Divided We Stand" (February *IBJ*) expresses scepticism about the claim that we in fact have these things in common. I always look twice at sweeping generalizations. Especially a generalization that says "men are or want sex, etc.; women are or want etc.," etc. Especially when this generalization is made by a man, a gay man.

Hodges tells us that the programme of men in the gay movement is "for sexual expansiveness." On the other hand, it seems to me that the Canadian movement, with which I am most familiar, represents the beginnings of a cohesive bi-national movement with a growing lesbian caucus. And it is fortunately based on a strategy of public action and a programme of civil rights. A programme which was developed because it is the most comprehensible to the majority of gay women and men. One which, most, if not all, of us, could agree on. One which would be able to include and mobilize the largest number of people. One which would allow the handful of us who are gay liberationists to contact, talk to, and — if I am hoped — convince many more gay people that civil rights are just a first step toward liberation.

It is frustrating for me as a lesbian activist with a lot of demands on my time to feel I have to cover such basic ground. What is missing from this article is basic gay liberation politics — in fact, politics period. Politics is dismissed and replaced with an unrealistic yearning after a common view of the sexual ideal.

Andrew Hodges has missed the point that it is not just lesbian feminists who think the male bars and baths are obligatory. I have spoken to gay men who think they are too, and who don't like it. I am a lesbian feminist who knows that women's bars can be just as objectifying. Rita Mae Brown, on the other hand, looks forward to the day when there will be "baths" for women with an inspired vision of what they'd be like. I was attacked for walking hand-in-hand with my lover — and yet Hodges says that, as a lesbian, I necessarily stand against "public sexuality." The point is this: no, all gay people have not reached a consensus about whether or not sexual expression should have a high or a low profile. Neither have all gay men. Neither have all lesbians. And all movement that seeks to eventually force all people that all people can not afford to try to reach such a consensus, or to decide how many angels can dance on the head of a pin, either.

I will be the first to admit that, while I see a basis and a need for unity between gay women and men, I don't see the unity. It does not yet exist. Of course, the movement as I hope to see it does not yet exist either; that doesn't mean I'm packing it in and heading back to the hills (though sometimes I'd like to).

Unity will only be forged when these few dykes who are in the gay movement can convince the movement as a whole to give priority to lesbian demands and

struggles. Yes, lesbians have been burned by sexism in this movement. No, saying you're not so worried about it better. Doing something on the other hand just might. Throwing full support behind a child custody fight, for instance, just might. We can't say that because we haven't had the chance to try, yet.

It is also true that lesbians need our own movement — while unity and the needs we share with gay men are political, not all lesbians' needs are. Caucuses, or our own organizations, which do not dilute the impact of our common protest, are the only way to ensure that past mistakes are not repeated. Whether we are in the same organizations or not, we can be united. Political unity is much less far more important than formal unity in name. And meantime, autonomous lesbian organizations can work toward mobilizing the lesbian community in a way that the gay movement has never been able to — and can fulfill other, less explicitly political needs. That does not mean that we have to forget the fact that, while the weight of the straight world comes down on queer, they don't care whether we're lagots or dykes.

Sexism is not simply, as this article would have us believe, the institutionalized inequality between the status of men and women. It is also, and perhaps more importantly, conceiving of individuals in terms of narrow, stultifying roles determined by gender. Hodges takes many of the ingredients of the traditional stereotype of woman and recombines them to portray lesbians and lesbian sexuality. As if dykes haven't had enough of that very shit. Who is Hodges to tell me what, if anything, I have to overcome to accept the validity of my sexuality? Why do I have to concern myself with lesbian invisibility? We'll do what we can to take care of that ourselves, thank you. What makes him think he can attribute a monopoly on driving for a "sex-negative attitude" to men? We live in a sex-negative society. The psyches of the sexually exploited and the sexually exploiting are equally damaged. Individuals suffering from it either can do much to overcome them. But no one can do so completely. And, I'd wager that this is one lesbian whose "sensibilities" are probably no more easily offended than Mr. Hodges' own.

This article begins with a reference to words, words, words. Will we ever arrive at universally accepted definitions of all the labels we have ever worn? No. Will we ever cease haggling over them? No. Is it important? Yes, but not enough to lose sleep over. By all means, let's discuss it, but let's not pretend we've concluded the discussion. Yes, "gay" and "lesbian" and "homosexual" are all identified to some gay women and men. The dynamic lesbian culture that Hodges describes includes a whole spectrum of artists who describe themselves variously as dykes, women who love women, gay and proud, homosexual women, and just plain lesbians. I use gay when I'm factious and dyke when I'm angry. I think lesbian is a beautiful and overwhelming sexual word. My lover, on the other hand, shies away from it as a word that, for her, has always been derogatory. There are probably as many opinions on this subject as there are gay people. But such differences can't be pinned down to, nor can they explain, whatever incomprehension exists between lesbians and gay men.

The expressed intention of "Divided We Stand" is to provoke a dialogue. Such a dialogue is necessary. But if it is to be a productive one I must begin by recognizing that we are dealing with a political context. It is doubtful how productive it is for lesbians committed to the gay movement to be both angered and undermined by a supposed attempt at dialogue.

by Chris Bearhill

Up here on a visit

by Will Aitken

Christopher Isherwood

had not visited Canada since he passed through briefly in 1938 with W. H. Auden, en route from China to New York.

In Toronto on February 8, 1977, the author of *Christopher and His Kind* was interviewed by Will Aitken, who flew in from Montreal for the occasion. Later, Isherwood appeared before a large, almost exclusively gay, audience at the University of Toronto. At this appearance, sponsored by the Gay Academic Union on behalf of the John Darnley Defense, he fielded audience questions for almost two hours.

We are printing here Will Aitken's inerview, Michael Lynch's "Polemical Welcome" to the U. of T. session, and a number of questions and answers from that session.

The Polemical Welcome

There are two distinct currents of the gay movement. One of them thinks — or tries to. The other profits — or tries to. One seeks a restructured society, the other a plumper pocketbook. From these different sources many other differences flow.

The profiteers invest in heroes — media personalities, movement leaders, superstars. The thinkers try to avoid heroes, seek out a ground of mutual support and collective action.

A collectivist myself, I do not welcome Christopher Isherwood tonight as a personality, as one of our leading writers, as someone whom the profiteering gay press recently called "terribly famous."

I hope he will understand. I think he will. Isherwood the Vedantist liberatorist in seeing through the entitle called "personality." For the Vedantist, it is illusory. For the liberationalist, it is reactionary.

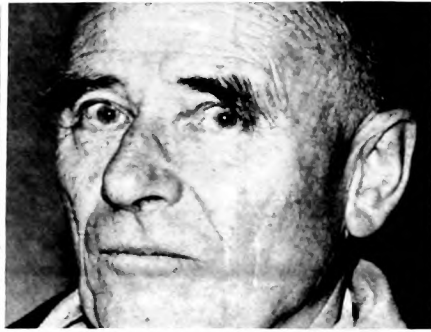
Now the profiteers will counter: you are smothering the individual in the social structure. But that claim fails. Collective action does not deny individuality. It embraces and learns from those individuals who embrace and learn from it.

Some of them speak from inside of what is around, give voice to their kind from within their kind.

In this way I welcome Christopher Isherwood.

More specifically, I welcome him not as a novelist, not as a script- or playwright, not as a translator or essayist or spiritual teacher, not as a biographer, nor even as the foremost of autobiographers.

I welcome him as an old man, a 72-year-



old laggot burning with energetic vision now. For it is in this now that his many earlier selves obtain a new fullness.

The profiteers, setting us beauty, only sell us youth. They feather their nests by perpetuating the myth of old age as repugnant, of gay old age as a hell of loneliness and impotence.

Christopher Isherwood, merely by being, now, undermines that lie. He once anthologized an essay by Gerald Heard that asked, "Is old age worthwhile?" Heard thought it might be. "As youth is not youth without hope," he wrote, "and middle age not middle age without reflection, so old age cannot be old age, but simply an inability to die, unless it has achieved vision."

Vision is what Christopher Isherwood opens to us — and not an otherworldly vision but one of this world, of this not-yet-gay-enough world. The world where he feels obliged to assert his gayness before every audience because they'd all deny it. Where he urges all gays to come out. Where his character Bob Wood shows a good gay anger: "Maybe we ought to put people against us. Maybe we're too damned tactful. People just ignore us, most of the time, and we let them, we encourage them to. So the whole business never gets discussed, and the laws never get changed." Or where George, in *A Single Man*, feels his oppression as linked with that of other minorities.

In this world, where Christopher Isherwood argues, repeatedly, that what our enemy calls our "promiscuity" we call

...higher in its nature than domestic love, because it verges on that thing we all talk about so much but rarely meet — love of mankind.

them "one night stands." They involve a love "higher in its nature than domestic love, because it verges on that thing we all talk about so much but rarely meet — love of mankind."

I welcome him, finally, not on behalf of those who admire his work but regret his sexual politics, nor of those who hold that his artistry somehow excuses his gayness, or dignifies ours. I emphatically do not welcome him on behalf of the professorial, of this academy with its desks rigidly in tiers.

Chris Isherwood, I'm happy to welcome you to Toronto tonight on our behalf only: that of our tribe, of this large gay gathering of Christopher's kind.

The Audience Asks

Has the gay movement gained any permanent ground?

Yes, but not so much as we perhaps think. I do feel things in a way are getting better. This mere brute fact of over-population is having a very subtle but powerful effect on people's minds. That of course applies to all contraceptive measures and to the elaboration of non-child-producing activities between members of the opposite sexes. But it must also, it seems to me, kind of loosen up all attitudes to sexual relations of any kind.

Would you say something about bisexuality as a mode of inter-relating?

To be very frank with you, I'm not the world's greatest authority on bisexuality. Anything I say would be sort of, as they say, "theoretical," and of little value.

What are your views in respect to promiscuity?

I'd best take this quietly. I think the introduction to me said something about my views about promiscuity. You see I feel it's something which happens or doesn't happen according to the characters and temperaments of the people in-

olved but the great thing is not to label it as such. It's just something that you go along with. There are degrees of promiscuity, there are relations of all kinds, and to take any kind of stand about it is fatal. An individual may well say to his lover, "If we have another Marine in the house, I'm leaving!" He may say this because he has had bad experiences with the particular Marines who came to the house. But to take a high moral view of this and to say that Marines represent some sort of deadly evil is absolute nonsense.

Prostitution.

When I was living in Berlin in the '20s and '30s it's quite true that, like many better men before and after me, I associated often with people who would be described as prostitutes. A partial reason for this was simply the nervousness of the young. A young man may be unsure of his power to have a relationship. But that does not enter into it in all cases. The real question is, "What is a prostitute?"

In Berlin, where the unemployment was comparable to the worst days of the Depression here, people were out of work. One of the ways that boys and girls got money was by getting it from somebody. Brecht said, "The cunt is the goldmine of the poor." (Instead of cunt he used the word *Unterlieb*, which is difficult to translate. "The organ," I suppose. "The sexual organ.") Now if you are drawn to all these workingclass boys as I was — and I was living in this area and had a little bit more money than they did — why the hell shouldn't you give them money?

This is the actual question, and not whether money is involved. Of course you give them money! You can't associate with people who have less than you without sometimes helping them out. So now the question is whether you go to bed with them, whether going to bed with them makes it any worse? The answer of course is, No. Because then, instead of being a generous person, giving something and asking nothing in return, you ask for

On top of that, they like it!

something in return. On top of that, they like it. When I dig have any money, the attitudes about prostitution should be scrutinized very closely, because if a not quite as simple as all that.

When I dig have any money, the boys would say, "Well, come on, I don't care," and it was like that, they were very generous. We had marvelous relations. There were lots and lots and lots of them, much more than I men on the back because the book would have become very tedious if I had. There was one other thing was there that you mentioned?

And prostitution?

Would you define that? You mean little boys? Well, that's a great subject. I certainly wouldn't get holy about that because it's not something that I've ever done. The only time I ever met Kinsey he said to me, "You know, there was one

prejudice that I had when I got into my sexual studies, and it was that people who had sexual relations with young children were absolutely beyond the pale. I've been forced to admit that in an anonymous case the young kid had started it. Which of course I know is no excuse in itself, but mean that if you could confine the act to itself for what it is it would be an act of nature and perfectly harmless. What makes it dangerous are the side-effects and the consequences caused by the culture we're living in. That is my expression, but it's not a subject in which I am an authority.

What about your relationship with Don Bachardy, an older and a younger man, 18 and 20 years apart?

My relationship with Don Bachardy is not something that I want to discuss in great detail, but it's just one of the miracles of the deep, you know, it happens that two people, ridiculously dissimilar meet and this kind of thing happens. I don't recall the half of it when we first met. Just that he was very attractive. We were, in fact, in some way profoundly compatible and this was something that dawned on us over a long period.

It's not something that you can draw any conclusions from, or tell people to do or do likewise. It's quite a free thing, if you have a very successful heterosexual relationship with your grandson, you can't go and tell everyone else to do it, it's just one of those things. You never know what will happen. Nature is prodigious. All sorts of effects are created from time to time. I wish I could be more explicit, but I really can't think of anything to say without being gossip-columnish.

homosexual writer. Everybody who knew me, even slightly, knew that. That's why it hadn't really occurred to me to make a public declaration. Also, it wasn't too quickly necessary in any sense in relation to my earlier books. But in the first absolutely autobiographical book, a book about my parents (Kathleen and Frank), I instantly mentioned it because it was necessary. But writing books about nonsexuals is not something else again. There wasn't any way of mentioning my orientation as long as the book was supposed to be fiction. Should I have said in the first place in the Berlin books that I was queer? I do see that was unwilling in those days to admit it, probably because of certain family reactions.

There's the passage in Goodbye to Berlin where the American outside the 'very queer indeed.' But that could be taken in at least two ways.

Oh yes, but those things are just kind of ambiguous. The point was that I really didn't have any strong opinion to say it. I'm not absolutely sure myself when I first said it in an interview. Then there was always the question of unduly compromising the person you were living with. That's always been a very real consideration for me, because the people you live with do have families and, as long as they don't get it rammed down their throats, sometimes the family feels all right about it. But gets very upset when something is said. I don't think at any time it would have meant much to me. I don't think it would have affected my career, because writers are simply expected to be moral. (Laughs.)

When did you first acknowledge to

to. A lot of the irresponsible behaviour in *A Single Man* on the part of George in the classroom really wouldn't be characteristic of a proper English professor. I don't think. Perhaps more so nowadays. Several people objected to me about it, and that's why I realize there was a kind of contradiction. They said, "George makes too many jokes, he treats the whole thing too lightly."

I don't agree. There were a lot of jokes in George's mind. But don't remember many with the class itself. Do you mean when he mentally calls one of the male students his "little minority star," for example?

No, I meant in his lecture when George is talking about Huxley's novel, *After Many Summers* by the Swan, and the making joking remarks about its basis in classical mythology.

How do you react when people criticize your association with Vedantism and its effect on your writing? For example, John Lehmann in his autobiography is highly critical of this. How does that strike you?

Well, bless his heart! I mean, insofar as he's criticized it simply because he doesn't know what he's talking about. Because he never met anybody like the people I've met, he hasn't any idea of the nature of this psychological phenomenon.

Which of your books is your favourite?

And the least favourite? *All the Consplorators* was my first novel and it's kind of crude, but my least favourite is *The World in the Evening*, a book which an incredible number of people like.

The Interview

Do you still prefer the word "queer" to "gay"?

Yes, I do. I don't like the word gay. I think it's a very suitable slogan for group behaviour, but locally, overall, it seems to me to make a claim which is neither true nor valuable. I don't think we're necessarily characterized by endless high spirits, and I don't think it would be wise if we were. It sounds so trivial somehow, and certainly *The Body Politic*, which is one of the least trivial papers imaginable, is extremely serious and largely devoted to political struggle. It's so ridiculous to use the word in connection with people so dedicated. Sure, I say "gay" all the time, but personally I'd rather call myself a fag or anything else. I rather enjoy throwing back the words that are cast at us.

Have you been pleased with the critical reaction to Christopher and His Kind?

Yes, yes, have. Quite. I thought in some of the reviews there were certain signs of homophobia, another word I don't like and which I'm sure is indefensible on a philological point of view. (Laughs.) Certainly some of the reviews were good, but what I really value much more, and what I've had this time to an extraordinary extent, are letters. Far too many, because it's impossible to do more than to acknowledge them, but really wonderful letters, letters which made me feel that the book really meant something to people. This is rare about *Have you met with any hostility from the interviews on television you've given recently in Canada and the US?*

No, I don't think with this book I've run into that at all, nor have I received any hostile letters concerning it.

What first prompted you to be publicly queer?

Well, as a matter of fact, I rather neglected to do that for a long time. My life is lived with such extreme openness that — it sounds rather affected to say this, but in a sense it was true — I lost touch of having to react to lay it down in black and white. Certainly, without exception, all my readers who had any notion there was such a thing as homosexuality knew that it was a



Don Bachardy and Christopher Isherwood in 1953.

yourself that you were gay?

Well, it seems to me that goes back to even before puberty.

You wrote in Kathleen and Frank that when you were at school you liked boxing because of the erotic aspects.

Yes, and sort of wrestling around with the boys. That was certainly very early and I was conscious of it even then.

I was wondering more about the question. When did you first refer to yourself as a homosexual?

That's very difficult to say. In my public school in England we talked about it endlessly. Because it was a boarding school, it was almost the norm. As a matter of fact, some of the boys who were most apt to fall madly in love with each other turned out to be heterosexual in later life.

Is George in A Single Man what you envision you might have become had you not become involved with Vedantism?

Well, no, he's much more what I might have become if my lover had died. I mean, what's so very different about George is his singleness. There is something charming of a rather academic sort. If I teach at a college, as I sometimes do, like all writers I'm a slightly privileged person, mean, they don't mind writers none around or if in their teaching they're unacademic. But as a matter of fact, I took great pains, I used to prepare whole courses, thoughts, I was really expected

The Quaker woman bothered me more than the other.

Yes, and yet Alan Watts of all people told me that he thought one of the most extraordinary scenes of his kind in literature was where the girl bursts into tears because she thinks her husband has been killed by the Nazis, and the Quaker woman went on knitting, whereas as a rule she was all sympathy.

I remember the scene where the two men who are lovers in The World in the Evening talk about meeting for the first time. One of them picked the other up and proceeded to throw him in the swimming pool. Is that from your own experience?

Oh yes, that happened to me.

Is that how you met Don Bachardy?

No, I was with a friend, someone I was having an affair with, years before I met Don. Two strangers came in the bar, very drunk, very aggressive, and thought of us as a pair of fags. There was a pool outside and they began whispering to each other and giggling. One of them said, "What do you say if I picked you up and threw you in the pool?" I said, "Spicidi! It's a hot night and I feel just like a dip." Then he picked me up. It was still one of those curious things. It was on the very edge, it could have turned either way. There was a certain something going between this guy and me. (Laughs.) He started carrying me toward the pool, and I was

completely relaxed. The bartender became the host and he kept on trying to stop the whole thing. Then I said something I was proud enough of later to include in a book. I said, "This gentleman

"This gentleman is not annoying me."

is not annoying me." (Laughs.) This surprised the man that he put me down. Everybody else roared, so you see I really changed the situation around, but it began as my experience. In the book the scene is the beginning of the end.

You've said that you liked Forster's Maurice because it was the most passionate book he wrote. Which of your books do you consider your most passionate?

It's very difficult to say what one means by passionate. I suppose there's a great deal of sludgy submerge, but the passion and passion in the book I've just finished, *Christopher and His Kind*. But also in *A Single Man*, if you recall, George has fantasies of aggression... *Against the Police and the Mayor...*

Yes, and against all those other people, but he isn't having a quarrel with anybody which requires actual violence.

But in the Forster scene there's a sort of declaration of the rights of men to fall in love with other men, stated in a passionate way. There's a tremendous love for the kind of underground life of the suppressed and submerged passionate life, that's possible between men, and in that way the book is very aggressive, very revolutionary, very challenging.

I think A Single Man in its way does much the same thing. That's the effect it had on me when I first read it quite a long time ago.

Well, I'm glad to hear it. My own way of being all those things is of course, as a rule, much more indirect.

But there's the scene where George is driving to work and cursing the oppressive straight men and all the things they do. For me that was the first time that I'd come in contact with my cheating wife. It was being hostile toward someone besides himself or other people who were gay.

Well, yes, but I'm sure there are many others. That's the *Single Man's* about a kind of oppression. That's its theme.

In Christopher and His Kind it seems sometimes that you have taken pieces of previous books, altered them slightly and put them in. For example, the scene where you talk about going back to see Fräulein Thruax/Fräulein Schroeder in The Berlin Stories and she gives you the oghin clock that has survived the war. In Christopher and His Kind you refer back to The Berlin Stories and say "now (the clock) is sitting on my desk in front of me." The same scene is in the introduction to the New Directions edition of The Berlin Stories, except there you're out on the patio with the clock.

I call it a garden the second time because, as a matter of fact, what I wrote that I was sitting in a different house. (Laughs.) I know that in a way that's rather inelegant. I do recall a couple of things, that's quite true. Also there is a sort of minor function in *Christopher and His Kind*, and that is to explicate certain things, mostly for academic people. There are people who like to look through your books and put two and two together. For that reason I did a few things that may be apt to bore the general reader, like explaining who the characters were, what they were like — all this kind of thing. But since I was on the job, I thought it was the best opportunity for doing it, so I did it.

Particularly liked the explanation that you were the Peter character in "On Russian Islands" in The Berlin Stories. That surprised me. When I was reading the book I couldn't understand your character as a narrator/observer being so above jealousy, above the kind of megalomania that was going on between upperclass Peter and Otto the hustler. I couldn't understand how your character was so well adjusted.

Because I wasn't any character! My whole function in *The Berlin Stories* is

There are two reasons why prevention of these diseases is so easy. The first is that both syphilis and gonorrhea germs are among the most fragile of all living organisms. Moderate heat will kill them, drying will kill them, many anti-septics will kill them, as will a wide range of antibiotics. The second is that you know exactly when possible exposure occurs which you don't with almost any other disease.

But for some reason health authorities continue to rely on treatment. Treatment is not adequate to combat the epidemic. Let's say that in one month 1000 cases of gonorrhea are treated in one large city (not a huge number). Each of these cases has taken from 3 days to 2 weeks to appear. During that time the infection can be passed on. And is. By the time symptoms are detected and the disease treated each case has successfully spawned at least one more case. By the next month another thousand cases are ready to be treated. And so on. Defection and treatment do not and cannot occur in time to have an impact on the epidemic.

On the other hand, it has been estimated that if only 30% of the population used preventative measures — even if those measures were only 50% effective — the rate of gonorrhea could be reduced to negligible levels in less than 5 years.

VD prevention begins to seem so feasible that it may help wondering why it wasn't thought of long ago. And of course it was. The more important question is: why has it not been tried?

Female prostitutes have been practicing VD prevention for centuries — using common sense and taking advantage of the fact that these are pretty little girls when they enter the body.

Over 200 years ago the condom was invented as a protection against VD. It is still one of the most effective weapons. In Germany at the end of the last century Professor Albert Neisser managed to isolate the organism responsible for gonorrhea. Having discovered its frailty he proposed a way of preventing it from entering the body: trap the germs and introduce a chemical to kill them. He suggested that women "anoint" their genitalia with petroleum jelly which has added disinfectant chemicals. Logical. Yes, and it works — as Neisser didn't note — for rectums as well as for vaginas.

Neisser was attacked. By the clergy because he was interfering with the punishment of sinners and, in fact, encouraging fornication. And attacked by his fellow doctors because his information could do away with an important source of revenue for them, protracted and expensive therapies with no hope of cure.

So prophylaxis (that is Medical for prevention) did not become popular. Not at least until the First World War. Then the military found that gonorrhea and syphilis were the largest single cause of lost work time. Some remedy had to be found.

The K packet which the US military produced contained calomel ointment, which was rubbed on and around the genitalia as protection from syphilis, and a prophylactic which was inserted in the urethra after sex to kill gonorrhea germs. From 1912 to 1959 this form of prophylaxis was the practically compulsory for the armed forces.

Results were good. One study showed a reduction from 625 to 35 cases of VD per 1000 contacts per month. The problems were tremendous, however. The chemicals were administered in a special station, with the personnel they tended to irritate the genitalia and stain their clothes. As a result people avoided using them. Only 18% of the men who were lugging actual went to the stations afterwards — even though it was supposedly compulsory.

"Gay men are the high risk group. The lesbian community is virtually free of syphilis and gonorrhea. If you have sex exclusively with other women it's very unlikely you will ever have either of these diseases. The bacteria which cause them can only grow and thrive if they are deposited far enough inside the vagina, in either or both. A cap is necessary to deposit the germs, and therefore to spread VD."

The clap trap

A venereal Catch 22

by Merv Walker

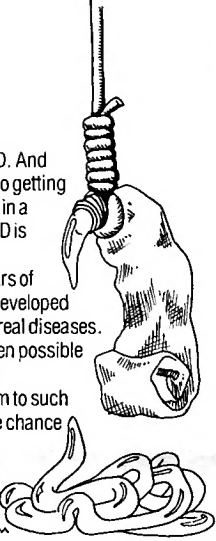
You've probably had VD. And you're probably resigned to getting it again — after all you're in a "high risk group" — and VD is rampant.

Yet during the early years of this century researchers developed means of preventing venereal diseases. Since the 1940's it has been possible to snuff out gonorrhea and syphilis — to reduce them to such insignificant levels that the chance of getting either would be effectively nil... no matter how sexually active you are.

In 1939 limited field tests were made in Tulsa, Oklahoma, using a product for women that was based on Neisser's principles. Progonasal, a foaming oil-based prophylactic was given to 5 of 6 uninfected women who were then exposed to men with acute gonorrhea. Only the woman who was unprotected contracted the disease. The study was curtailed, however. Frank Bickenhauer, who had developed Progonasal was denounced from the pulpit of his own parish church for having contributed to the breakdown of chastity.

With World War I the prophylactic station was largely replaced by kits for individual use. By the end of the war an effective single-tube prophylactic was perfected. Because it was easy to use and could be administered by the men themselves it was accepted and used much more than the old K packet. The PRO kit, as it was called, contained a calomel-sulfathiazole combination in a non-irritating, non-greasy ointment base. This was inserted in the urethra after sex. The protection seemed excellent: tests showed less than 1% failure rate. Unfortunately sulfathiazole is no longer useful in VD control because gonorrhea has become resistant to it.

Also in the mid-40s doctors John Cutler and R.C. Arnold, working for the Venereal Diseases Research Laboratory of the US Public Health Service developed a douche preparation for use by women after sex. It contained a foamingly sulfathiazole as an agent to encourage its spread through the vaginal tract. It was tried out in a Guatemalan brothel where it was shown to give a high level of protection against VD. And the women liked it. The project, unfortunately, was abandoned in 1950



along with all VD prophylaxis projects in the US.

There is one other kind of prevention that has been experimented with since the beginning of this century. This is the "morning after" pill one occasionally hears rumours of. Small doses of sulfathiazole, penicillin, ampicillin, and more recently tetracycline and doxycycline in pill form have all been tried out. All have been found effective. There is reason to believe that, next to the condom, this is the most effective means of control.

Elizabeth Barrett-Connor reports in the *American Journal of Medical Sciences* (Jan-Feb 1975) that "extensive experience in the Air Force and Navy showed that from 250,000 to 500,000 units of oral penicillin within five hours of sexual exposure prevented gonorrhea and probably syphilis as well."

During the war the Navy, in particular, made use of this technique. Entire ships' crews would be given oral penicillin when they returned from shore leave in certain ports. The control was reported to be excellent, even in those ports where VD was at its worst.

Then in 1950, under President Truman, the military and civilian health authorities abruptly stopped all research into VD prophylaxis and discontinued the use of those techniques they had already developed. It's not entirely clear why, but there are some clues.

Early in the war, when the army first paid serious attention to prophylaxis, it had taken a lot of criticism. In an article written by four doctors "directly concerned with the making of policy," in the military, they reveal that the program of prevention "was criticized on numerous occasions by church groups and other civilian representatives on the basis that it incited to promiscuity." But their references are veiled, the only name that

comes up is Bishop O'Hara, and none of the letters from these critics are reproduced.

Edward Brecher, writing in *Viva Vol. 1 No. 1*, strongly suggests that it was organized religious forces which stood end to prevention and left us to their worst VD epidemic ever. "These religious forces," he says, "won their great victory in 1950 when they persuaded military and civilian agencies to abandon prophylaxis."

He may be right, but there is also reason to believe that the pharmaceutical industry had something to do with that decision.

A small dose of antibiotic each time you have sex would cost much less than a massive dose each time you get a venereal infection. Less money spent, less profit turned by some very large companies. With some very commanding lobbies.

I think that modern researchers into VD prevention, like Neisser in the last century, came up against the twin villains, morality and money.

If you are as surprised by all of this as I was, doubtless your next question will be: "What's left us? What can we do now — especially now — when the VD epidemic is at its worst in years?"

Not all of the methods that you are out of our hands. The methods that prostitutes and their clients have used are still valid and they require nothing but common sense and a little time.

The first rule is cleanliness. If you and your partner wash yourselves for each other before and after sex you are less likely to get a dose. Simple cleanliness is, incidentally, the only precaution you can take against hepatitis. Gay men are a high risk group for hepatitis because the disease can easily be picked up from rimming and a lot of us enjoy rimming. Anilingus is too good to give up but hepatitis is too dangerous to play around with, so be sure at least that the asshole you're toiling with is clean.

Prostitutes have made practice of washing internally. A warm soapy douche after intercourse may wash away syphilis and gonorrhea germs before they have a chance to infect.

They, and their clients, have also made a practice of prising after sex. This is probably a good idea too. It's difficult for a man to wash a woman's urethra but the germs are weak enough at this point that a stream of salty piss may be all that's needed to kill or expel them. A beer beforehand can provide the necessary stimulus.

The other thing which prostitutes have always done is examine their partners for symptoms of infection. You needn't play doctor, but you can keep your eyes open for sores on the genitalia, signs of herpes and syphilis, or a rash on the palms or soles — signs of secondary syphilis. You also can "milk" your partner's cock as part of foreplay, by the by: taking note of any pus-like discharge — signs of gonorrhea or non-specific urethritis. If you see any of these signs, you should consider spending the night in a safe place, or at least in a safe place. Or at least restrict your activities so the disease is not likely to be passed on — mutual jerk off?

Historically, the second popular method of prevention was the rubber prophylactic or condom. Although the safe was apparently invented for VD prevention, it has lately been associated almost entirely with contraception. As a result gay men have tended to ignore it, which is a pity. It is still one of the most effective methods. Putting a sheath on can be exciting. If you can divorce the function from the erotic potential, you may discover that safe sex adds more to the safety of your sex life.

The problem is that so far we've heard only about penises and vaginas. What about mouths and assholes? It's a recurring problem. When Medics have tried to make VD safe by safety for your sex life, it incited to promiscuity. But their references are veiled, the only name that

the washline

To my mind, the various forms of chemical warfare that can be waged offer the greatest possibility for VD control. There are numerous products currently on the market which do not require prescriptions but which have value in preventing infection. Hibitane, for example, is an anti-bacterial throat lozenge made by the Ayerst drug company. If taken shortly after coo'king up, it can stop the development of oral gonorrhoea. Other products with the same properties are Bradostat, Streptocid, Cepacol, Kriol, Bioret, Fortimol, Cepacol, Chlorhexidine, Pondocin, Benzylin, Kofettes.

Ayerst knows that Hibitane can stop gonorrhoea of the throat but they're not telling.

One of the doctors at a Toronto free clinic went to visit Ayerst recently. He had an idea. He thought that if the chemicals which are currently used in Hibitane could be put into a suppository or a lubricant oil of gay men would buy them, and it might help control VD. I think he was right. The doctor he headed to at Ayerst didn't care if he was right. "You've got to be kidding, was his response, we're not interested in prevention." "We make our money on treatment." So much for that!

The second category of chemicals includes commonly used spermicidal foams and jellies. Commonly used, that is, without prescription. Although it has been known since these products first appeared on the market that many of them have anti-bacterial properties, and are useful in preventing VD, this fact has never been made public. They have certainly never been sold with that information printed on the packaging.

The findings are not unknown in the medical profession, however. Barrett-Cornell reveals that "Studies of 20 vaginal contraceptive commercially available in the United States showed that nine possessed significant inhibitory effects against the gonococcus after only one-minute exposure, and almost all possessed some inhibitory effect."

These are products which are easily available in any drug store. You don't need a prescription to buy them. They can protect you from infection.

I talked with a spokesperson from Ortho—a large manufacturer of chemical contraceptives. He told me that he had heard rumours about the VD preventive aspects of their products but the company had never made any studies, so he couldn't recommend any of them.

Were they planning any such studies? No. Were they interested in producing VD prophylactics? No.

Independent studies of these products are being done but for the moment we're in the dark. Even if a complete list of anti-VD jellies and foams is forthcoming, it doesn't seem likely it will be that useful for gay men. I've scoured the counters of neighbourhood chemists and so far have been unable to find only one contraceptive product which is billed as "mildly lubricating." Actually it's not bad. Not so slippery as KY but it lasts longer. It's Ortho-Gynol, and it's made by the Ortho Pharmaceutical company.

Other similar products you might experiment with are Acti-jel, Dellen foam, Dellen creme, Ortho creme, Precise gel, and Ramses. Medical sources tell me that many of these have anti-bacterial properties.

Unfortunately, none of them has been tested and found effective in the prevention of VD. None can be marketed as VD prophylactic. Drug companies aren't really helping at the chance to have their names tested either. These companies don't want to market these or any other products for the prevention of venereal disease. "We make our money on treatment."

So are the foams and gels and cremes and jellies helping at all? Penicillin is a surefire cure anywhere either. The thing is that if you're down at the drugstore buying KY anyway, it's just as easy to pick up Ortho-Gynol or something like it. It's generally on the same shelf. It's almost as good a

lubricant and, if you're using it, you may have at least a some protection. With KY or Lubrastar you have none.

The same holds true for the lozenges I have mentioned. They all claim to be antibiotics. They don't claim to be VD prophylactics. But the mouth is already a hostile environment for the gonorrhoea germ, sucking on these lozenges after sucking a strange cock may be enough to make that environment just a little too hostile.

Almost any mouthwash will do the same job. You may have one of these in your medicine cabinet already. Maybe it's worthwhile getting into the habit of using that whenever you have oral sex. One last category of patient medicine should be considered. These are the

doses of penicillin for ten or twenty years to children who contract rheumatic fever.

Most telling of all, a woman who is raped will immediately be given a shot of penicillin to keep her from getting a dose. But if a woman asks for penicillin so she won't be infected during consensual sex, she will not be given it.

A third argument against using antibiotics for prophylaxis is that it may contribute to the rise of resistant strains of VD. Edward Brecher maintains that with respect to syphilis, this argument is complete phoney. Syphilis was very sensitive to penicillin when it was first used more than thirty years ago, it remains precisely as sensitive today. The same amount of penicillin will cure

think of them as the warning, "I'll know where I've got it." We may overlook the more subtle symptoms associated with gonorrhoea in the ass, of the throat and all of the early symptoms of syphilis. What's worse, there may be no symptoms at all, even in the cock. From 2 to 5% of the cases of VD are now asymptomatic. "Do you don't have a drip it doesn't mean you're clean."

If you have a lot of sex you should make practical use of going for a check-up once every couple of months.

Whether you've got symptoms or just want a check-up, it's a good idea to do a check-up in the ass, of the throat and all, especially a family doctor. The physicians and para-medicals at a VD clinic are familiar with these diseases. Syphilis can be very deceptive and is frequently mis-diagnosed. One doctor of my acquaintance, when he saw his first case of syphilis, informed the hospital patient that he had cancer of the tongue. VD is widespread, but there are still doctors, usually those with primarily family practices who have seen very few cases.

Yep, you've got it...

DISEASE	SYMPTOMS	ONSET	COMPLICATIONS
Gonorrhoea			
penis	thick discharge, creamy to pale green in colour pain on urination sometimes increased frequency of urination sometimes swollen or tender tip of penis in gay occasions, none of above symptoms present	2-10 days or longer	can travel up genito-urinary tract as far back as testes, causing inflammation, severe pain and cramping, may cause sterility, prostate problems
rectum	mucous substance on stool rectal pain, bleeding, itchy anus NB, other, no symptoms present	up to 1 mo	
throat	sore throat, swollen glands NB, other no symptoms present	up to 1 mo	
Non-specific urethritis			
penis	thin milky or clear discharge tingling sensation in penis, or mild pain on urination often increased frequency of urination	4-12 days, longer	complications are rare — generally clears up on its own, but can recur spontaneously without sexual contact, if you are "run down", etc.
Syphilis			
penis	PRIMARY — painless chancre, often not noticed	3 weeks up to 3 months	TERTIARY — rarely progresses to this stage, because nearly always diagnosed and treated by this time. The symptoms are varied, and extremely serious.
throat	SECONDARY — many symptoms, most commonly a skin rash on palms of hands or soles of feet, or other parts of body	2 wks-6 mos after primary stage	
rectum			
Herpes			
penis	one or more painful sores or blisters, usually on the head of the penis		may recur at intervals over many years, not infectious when blisters not present, not a serious disease in men
rectum	swollen tender glands, esp in groin area		
Warts			
penis	small, light coloured bumps anywhere on penis, sometimes painful		may spread inside opening of penis, causing obstruction of urine
rectum	small light cauliflower-shaped bumps singly or in groups, similar to penile warts, usually painless, can be itchy		will spread internally up into rectum

douches. Masegelli's, Shy Vanity, Inner Risk and Bridine are all conveniently packed, easy to-use douches that you may wish to use after being fucked. You should be aware however that excessive douching can be very harmful—destroying the healthy balance of organisms in the rectum.

Preliminary tests have shown that the prophylactic effects of tetracycline and doxycycline are very encouraging. One in Los Angeles (reported in the Jan-Feb 1978 issue of the Journal of Medical Science) interviewed gay men. "115 highly promiscuous civilian men, most of whom were homosexual users, were instructed to take 200 mg of doxycycline within 24 hours of sexual activity, over a four month period including 5300 sexual contacts, none gonorrhoea and only two cases of syphilis were seen."

So far these drugs are only available from a few VD clinics and then only in the context of continuing tests. They are prescription drugs and most doctors will not prescribe them as VD prophylaxis.

Some will say they object on moral grounds. They believe the fear of VD keeps people chaste and that that's the way to prevent VD. The promiscuity. It's probably worth asking your doctor for a prophylactic prescription just to find out if he's one of these. NB, if you're a VD clinic, you're not.

Others object to small doses of antibiotics when you have sex because of the possible side-effects. "You can even drop dead from taking penicillin." These same doctors give massive injections to treat VD. They may also prescribe daily

syphilis today as thirty years ago. Deliberate efforts to produce a resistant strain in the laboratory have failed."

It is gonorrhoea that has become resistant to the sulfa drugs, and is on its way to becoming resistant to penicillin. He argues, convincingly I think, that these resistant strains have arisen because of inadequate treatment, not because of prophylactic use of the drugs. "The important point is that a prophylactic dose of an antibiotic, like a curative dose, should be large enough to do the job. It is the germs which are stunned but get away that become resistant strains."

In any case this form of prophylaxis is not yet widely available. Renewed interest on the part of professionals may help to change that. Requests by individuals may be even more important.

We're going to continue getting the clap and syphilis. The preventative measures I've outlined in this article are not fail-safe. At least not the ones that are readily available. If we were all to use them we might make a significant impact on the VD rate, but we won't.

So even if you use these techniques and products, you'll occasionally find yourself with a drip. If you're not familiar with the symptoms of sexually transmitted diseases, you will find them listed briefly in the box above.

Unfortunately you will not find your self with a drip. The symptoms of gonorrhoea in the cock are so familiar and so instantly recognizable that we tend to

The only sure way of detecting gonorrhoea is by laboratory analysis of the cultures taken from the throat, cock and ass. The only sure way of diagnosing syphilis is by analysis of a blood sample.

If a lab finds syphilis or gonorrhoea in a sample, they automatically report to the Department of Health. They are obliged to do so by law. Your doctor is also obliged to report to the health dept but many physicians in private practice choose not to.

So, hoping for discretion, you may take your doctor to task. He'll tell you, in the name of discretion may decide not to take blood samples or cultures because he knows the lab will make it report. Which means he has to diagnose and treat you on the basis of visible symptoms. This is bad news. You can't rely on those symptoms. He may treat you too long if you don't have it, or not treat you for something you do have.

Go to a clinic. It's worth it. Even at a clinic, however, the doctor can be only as effective as the knowledge he has. The more he knows, the more he knows that it is essential for him to have—whether he is your personal physician or an unknown in a clinic—is that he's a gay.

I've already said that when doctors think prevention they think hetero. Same thing when they're diagnosing. Only a few clinics—in areas of high gay density—will automatically take and anal swabs, or ask if they're necessary.

You have to come out a certain amount to enjoy sex. You may have to come out a little more to protect your body so you can continue to enjoy it.

Here it is. The technology exists. Using it, and acting as informed, responsible individuals we could wipe out VD in the gay community in just a few months. We could do it. But we won't. Because we're not all informed. This article may help the people it reaches to protect themselves, but it won't reach enough people to make a significant impact on the current epidemic.

The real well springs of information are controlled by government and industry. Governments like the one that put me in the closet. The current gay industries like the one that said "We make our money on treatment."

Even if we could get around that, if this article, or others more exhaustive, could be read and understood by everybody who has sex, we still could not wipe out VD.

As individuals we may know about Neisser's principles but we can't buy a product that adequately uses those principles to prevent venereal infection. Nor can we each whip up a protective concoction in the kitchen. All we can do is take care of our own products, which may have some preventative value. Those we can buy from an industry which purports to sell health but which, paradoxically, can profit only from disease.

We could wipe out VD, but we can't. We can make our own history, but we cannot make it just as we please. Not while the government and industries create the circumstances of our lives. ... April

Who are these people and why did they kill this Canadian magazine?

Did they get the job through Manpower?

CONTINUED FROM PAGE 1

Arnold Edinborough is a well-known Toronto writer and journalist, familiar on the culture scene, a former editor of *Saturday Night*.

J.R. Sintel is a Toronto lawyer. Tob Levinson is a psychologist at the Clarke Institute of Psychiatry in Toronto.

Over the last two months, they have been responsible for the death of at least one Canadian magazine.

They are the only members on a committee which has virtually no public profile, which has no public mandate for its existence, a committee that is deciding what you're going to get a chance to read but whose methods and parameters are secret and whose decisions cannot be appealed.

"We don't have any power at all — we're armchair men," that is what Sintel says. That's all he'll say. The group refuses to talk to the press. And, according to a press release from the Periodical Distributors of Canada (PDC), the group is merely a citizens' advisory board with a mandate to advise "distributing companies on whether publications appear to be acceptable to contemporary Canadian community standards." The companies are to take this advice into consideration, and make the final decision themselves as to whether to release the publication to retailers.

The fact remains, however, that in the last two months the committee has examined 56 publications and recommended that 12 of those not be distributed.

The U.S. Report on Pornography

At your local bookstore,
Mr. McMurry.

- "Empirical research designed to clarify the question lies to the effects of pornography has found no evidence to date that exposure to explicit sexual materials plays a significant role in the causation of delinquent behaviour among youth or adults. The commission cannot conclude that exposure to erotic materials is a factor in the causation of sex crime or sex delinquency."
- The commission noted that studies in Denmark indicate that the increased availability of pornography has actually been accompanied by a decrease in sex crime.
- With regard to the possibility that reading or viewing pornography leads to immorality or anti-social or criminal behaviour, the commission reported that one study of a group of young people from different backgrounds found that such exposure had no measurable impact on their moral character.
- The commission found "a correlation between experience with erotic materials and general attitudes about sex. Those who have more tolerant or liberal sexual attitudes tend also to have greater experience with sexual materials... (and) are also less rejecting of sexual material."
- The commission recommended that "federal, state and local legislation should not seek to interfere with the rights of adults who wish to do so to read, obtain or view explicit sexual materials."
- It did recommend "legislative regulations upon the sale of sexual materials to young persons who do not have the consent of their parents" but conceded that decision was influenced "by its finding that a large majority of Americans believe that children should not be exposed to certain sexual materials."

They weren't.

Twelve titles — stopped. And you and I will never know what they were or why they displeased Edinborough, Sintel and Levinson. (TRP has been able to determine that the following have been stopped: *Knave*, *Adam* and *Pixy*). Their decisions cannot be appealed. Their personal biases are unknown. And remember — the magazines in question were not in violation of either the Criminal Code or the Customs Act. Edinborough and Sintel and Levinson are acting as a judge and jury of this.

Hustle is — was — a bi-weekly sex tabloid published in Toronto. It was distributed throughout Ontario by Metro Toronto News, the fat-cat distributor in this province and the biggest member of the PDC. Master Media, located in Oakville, got it to the rest of Canada.

Hustle was beginning to do rather well. Published for seven months, sales picking up. A little trouble with issues 44 — Metro didn't put it on the stands because issue 4 came out just about the time Attorney General Murray began fraying on about pornography. And there was some female nudity on the cover. Nothing "gross

mind you — just a lady sunning herself on a rock. In another context, it might have been called a figure study.

That incident hurt — financially. It meant no Ontario income from that issue. And Ontario was their biggest market. But *Hustle* survived.

Issue 15. The committee said no. Metro didn't distribute it. The publishers were not told.

Issue 16. The committee said no. Metro didn't distribute it. And at this point, the publishers found out that two consecutive issues of their magazine had been scrapped and would be a complete financial loss in Ontario. Their main market. Of course, they asked why.

They couldn't get anywhere. All they were told was that the Committee would not approve them for distribution. They weren't told (and couldn't discover) who was on this committee or even what guidelines were being used. It was a completely frustrating experience.

They didn't know who they were fighting. Or even on what grounds. A small publication doesn't have the time or the money for a long legal battle. So *Hustle* died.

Its passing may not be mourned by

Jumping on the censorship bandwagon.

A one way trip to Repression City. Tickets on sale at your mental church. (Also available from some MPs)

More, more, more page 18



Church and State

Bosom buddies

Allan Lawrence (MP — Northumberland-Durham) is its most vocal member.

He was Attorney General of Ontario in 1971 and had this to say about gay people. "I'm not going to condone that type of perverted behaviour. They need to be cured, and it doesn't matter a damn if they don't want to be cured. It's the same as a man with a gun in his hand."

Mr. Lawrence is now a Conservative member of Parliament. Six years, and the elevation from provincial politics to federal, have not noticeably altered his views.

"The position of non-involvement of the State with morality is itself, in my opinion, a deeply extremist point of view and a wrong one." Mr. Lawrence believes that. He also believes "that this was the thinking... that led the Trudeau Government, a few years ago, to decriminalize homosexual acts."

Of late, Lawrence has become very concerned with "the accessibility and availability of books, films, manufactured goods and equipment, and magazines and periodicals which illustrate in detailed ways almost unbelievably warped perversions."

That was a real call for action, and Lawrence was the man for the job. He participated in the organization of an Inter-Party Parliamentary Committee — a committee that crossed party lines and included individuals who were not only concerned about "the rising flood of filth," but wanted to do something about it.

James McGrath (PC — St. John's East) is the chairman of this unofficial Committee. When asked, during a

recent phone interview, what prompted the formation of this committee, he stated that it grew out of Archbishop Pookoc's letter of concern.

"We want a stricter enforcement of existing laws," he told *The Body Politic*, "and we want to tighten up existing legislation concerning pornography and obscenity."

As we go to press, that committee and the churches of Canada are holding their first formal meeting in Toronto. According to Rev. Massman, Director of the Office of Social Action for the Archdiocese of Toronto, they are going to discuss possible amendments to the Criminal Code, amendments which will make it easier to get a conviction in obscenity cases. They want to make the Customs Act more stringent and more precise. "We'd like to see the penalties increased when a conviction is obtained," he added.

"Right now, the guilty party can get

any great segment of Canadian society. But the manner of its passing should be. *Hustle* vanished in silence — not amidst the heat of public debate, the clamor of protest and indignation, or after a public trial. It vanished because three people in Toronto didn't like it.

Some industry spokespersons are less than satisfied with the Committee's record. It was set up by the PDC, whose largest and most influential member is Metro Toronto News, and the feeling's beginning to grow in distribution circles that the Committee, whose members are paid, are maybe just a little easier on publications handled by Metro than they are on ones handled by Metro's competitors. The *Hustle* case suggests that that accusation might just be the carping of disgruntled businessmen whose magazines have been vetoed.

But it might not be. Thing is, no one's going to know until Edinborough, Sintel and Levinson make clear what they're doing and why.

It's ironic. The Committee is the first that accusation might just be the carping of disgruntled businessmen whose magazines have been vetoed.

When the gang of three hit a magazine, no charges are laid, no trial occurs. The magazine just disappears. And that is very frightening. Because the next step is reached when people start vanishing because "someone doesn't like them. Far fetched? Maybe. But I'll bet you didn't think what happened to *Hustle* could happen in Canada either.

Complain. Their addresses and phone numbers are:

Arnold Edinborough, at Ancaster Place, Toronto M4W 1A4, tel: 967-5422.
J.R. Sintel, Office 1331 Kensington W., Toronto M6M 2L3, tel: 361-1103.
Tob Levinson, Office: Clarke Institute of Psychiatry, 250 College St., Toronto M5T 1P8, tel: 979-2221.

away with a \$1,000 fine or so. It should be much higher."

Who's attending? Church, state and the police — all together March 25 at the Holiday Inn in Toronto.

From the government: Allan Lawrence, PC, Walter Dinsdale, PC, Jake Epp, PC, D. Whitley, PC, James McGrath, PC, John Field, Liberal, Norman Call, Liberal, Ursula Aggollini, Liberal; representatives from the Attorney-General's Office of Ontario. (There are no NDP members on the Committee.)

From the Church: Rev. Massman from Archbishop Pookoc's office, Toronto; representatives from the United Church, Anglican Church, Presbyterian, United Methodist, and the Canadian Council of Churches.

From the Police: Inspector Robert String, Morality Squad. (A *Hustle* case — there may be more representatives from both Metro and the OPP.) There is, not, in Canada, the tradition of the separation of Church and State. One somehow never feels there is, but that feeling is really just a testimony to the impact American traditions and values have had on most Canadians' ideas of what our country is like.

We do not know if Allan Lawrence's feelings about gay people are shared by others on the committee. But as our editorial points out, negative attitudes toward sexuality in general tend to go hand in hand with negative attitudes toward homosexuality in particular. And we know the church's record on treatment of gay people.

Further details, next issue.

Allan Lawrence

Censored

Customs
Otempores. O moros

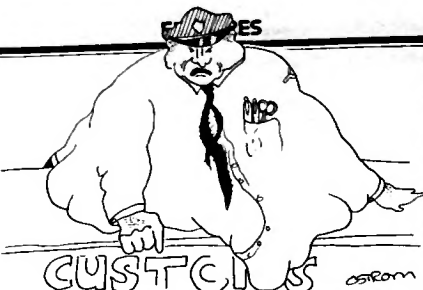
Angel Stambolis is a nice man. He is the Regional Intelligence Officer for the Toronto Region Customs and Excise — one of thirteen such regions across Canada.

"We don't like that word 'censorship,'" Mr. Harmon, "he said when we broached our topic."

It is part of his job to talk to people like you, reassure us that Customs is doing a sensitive and responsible job of letter-grating Schedule C, Item 99201-1 of the Customs Tariff. That is of the acts which prohibits entry in Canada of books, printed papers, drawings, etc. that are of an "immoral or indecent character."

Mr. Stambolis speaks from experience. He was once a "Porn Appraiser" himself. Now, they report to him. They are the people who, for fourteen to sixteen thousand a year, check everything from leathers to fannies, from wires to whips to ascertain whether it is a prohibited item.

It is something that possibly can traverse Tariff Item 99201-1, the appraiser takes it into a private room and



there, alone, he or she decides whether the material is "immoral and indecent." The appraiser is typically a high school graduate with five to seven years previous experience in the Customs Department.

There are guidelines. Very broad ones: "A suggestive display of genitals" is considered a no-no. There is no ban on erections per se (not suggestive?), and if

the individuals in the photo or drawing are touching it's probably permissible. And there is no difference, says Mr. Stambolis, in the way appraisers view straight and gay material. (But see story page 1 on the exclusion of gay sex manuals.)

What happens if the appraiser decides against allowing the material entry into Canada? The importer is informed by

mail that the item is being held, and given ninety days to appeal the decision. If no appeal is lodged, the material is either destroyed, or if it came by mail, returned to the Post Office who returns it to the sender. If the appeal is successful, the material is forwarded to the importer.

What happens if the Port Appraiser can't decide? It gets sent to Ottawa, to the Ministry of National Revenue — Customs and Excise for a final decision and though I don't imagine Ms Monique Bégin, the minister responsible, spends her mornings out there in a hat and ass, someone there pronounces judgment and the stuff either enters Canada or goes into the fire.

That's the official picture. And it doesn't look so bad. Given that they have to enforce an absurd law, they appear to go about it in a reasonable sort of way. Speak to some bookstore owners though. They're at the receiving end, and sometimes what happens seems like pure harassment to them.

Oh yes. Now that you have it, your problems aren't over. OK, says Canada Customs, it's not immoral and indecent. But, if you're a bookstore, there's a possibility that the police can't tell it is obscene. They're quite different bits of legislation.

Clearing Customs is merely clearing the first hurdle.

The Police

Knee deep with nothing to eat

"If I don't do something, we're going to see so much garbage up here we'll be knee deep in it." Inspector Robert Stirling, father of two, head of Metro's Morality Bureau, an office that concerns itself with gambling and drugs as well as the "garbage" Stirling had in mind. There are about 60 people on the Morality Squad, but only three of them specialize in cracking down on the distribution of hard-core porn. Three from the Morality Squad, and three from the ranks of the Ontario Provincial Police, and that's a mandate to cover the province top to bottom,

side to side, initiating prosecutions, collecting and cataloguing types, sources, distributors, manufacturers, publishers, retailers, retail sales methods, and much more, respecting pornographic or obscene material, equipment, so-called "love-aids," motion picture films, magazines and periodicals," to quote Mr. Allan Lawrence describing their activities.

When did it all start? December, 1975. How? Stirling is evasive, "It's over a year ago, hard to remember." But he does, finally, after a offer a few suggestions of what might have brought the two forces together, and, well, yes it was, come to think of it, the result of a call from the Senior Counsel of the Attorney General's Office. A message from the top. Porn gets top priority these days.

Like everybody else, Stirling is very concerned about the effects of pornography on the young. "It's our major concern," he says, "maybe it's OK for you and me, and maybe once they've reached the age of 18 or so. But can you imagine the effect on some young girl of seeing pictures of a woman laid to a bed with some man's penis up her rectum and another man's penis in her mouth?" It's a description that will be repeated at least twice more during our interview.

Their minds should be protected," he continues, "you know, I feel it should be a criminal offence to expose pornography to the view of young people, or to sell it to anyone under the age of 18, or apparently under that age." We disagree, of course. I mention that the study of the American Commission on Obscenity and Pornography into the effects of same-sexual film had no evidence that it was harmful to anyone, children included. He's not aware of the study, hadn't heard of his conclusions.

"I don't eat that myself," he retorts, "there's no question in my mind that it has an effect — we're seeing a kind of rape today that we never saw at all ten years ago. The woman led to the bed today: it has an effect. There's gotta be some laws; there's gotta be some controls."

"We feel people are behind us in this," he adds, "we got a lot of letters when we began this campaign, a lot of really good letters, from people who were concerned about what might happen to kids. And you know, not one of those letters was critical of what we were doing."

Inspector Robert Stirling
Morality Squad
590 Jarvis St.
Toronto

So what?

A word to the intelligent reader

The Canada Law Reform Commission has called for the decriminalization of pornography. That body has decided that this kind of material should be available to those that want it.

We endorse that recommendation. We would go further. We would not keep it from the hands of young people — good pornography should be as available to a good young boy, both can indicate that a life without invention — a life of convention — can be dry indeed. There is no reason why developing sexual life should be denied the fabulous — or even the prosaic.

We would not restrict it, as The Toronto Star has suggested to "designated adult bookstores and theatres." An LCBQ for porn. No, that marketing device has made us feel guilty enough about booze. It should be available where other printed material is so readily available: bookstores, smokesops, libraries, schools.

But we do want changes. Porn is a rip-off market making big bucks for a few by selling overpriced, shoddy material to the young. We need quality, and a price that doesn't keep it out of the hands of the young, the old, the disabled, the retired, the poor.

We need a whole new exploration, too, of what pornography can be from the point of view of people who want to see it. Pornography is not chained to a bankrupt aesthetic of the body. But it should be an exploration — one that we all participate in with a sense of joy, discovery and adventure. We should not stigmatize pornography now because we can't have all the answers. And we don't.

The groups, or organizations and individuals in the preceding paragraphs want that to happen. They either want to see the "flood of filth" stopped altogether, or they want the present situation to continue out of sight of those matters — "the most majority," suggests The Toronto Star — for whom it is offensive.

Those groups have the power. And, as this article indicates, they are far more of them than most of us would have suspected.

We have at least two responsibilities. One is to clamour, agitate, lobby for the right of free expression — that opens the battle along lines most people can sympathize with and endorse. We must continue the battle by dwelling on the value of pornography.

The other responsibility is to begin the exploration and development of the meaning of pornography in our own lives. Enrich it, maximize it. That is our challenge.

If the other side wins, it's a challenge we'll never get a chance to meet. □

WHAT'S BEING STOPPED?

Partial list

- Blueboy — at least two issues
- Loving Man — the popular gay male sex manual
- Men Loving Men — another gay male sex manual
- Package — a US sex slick with S/M feel
- Du & Ich — a German periodical that quietly stopped, and finally, so far, released
- Playboy — another US gay magazine
- Revolt — Swedish gay lib sex magazine
- High Times — not gay, a dope magazine with quite a long list of "girlies."



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Books

The Young In One Another's Arms

Jane Rule
Doubleday, 1977, \$6.95

There are lots of things Jane Rule's new novel is not. Historical, like *Patience* and Sarah Zipp, like *Rubyfruit*, simple, like *Rightwood*. Etc. It's not realistic either, though its setting in Vancouver and Galiano Island ground it in its geography.

Like Rule's earlier novels, *The Young in One Another's Arms* is a gentle, serious comedy. Like all comedy it relies on stereotype and anticline, but — also like all comedy — these anticlinics have "real" effects on us "real" readers. If these presuppositions seem silly now, please hear me out. I think Rule's novels ask us to grant them, and unless we do, we miss what she's up to!

Plots have long been, for Rule, an artificial underpinning to allow her to get on with her subject. *Against the Season*, for example, transparently moves toward a simultaneous birth and death for its climax. *The Young* condenses this, in credibly, into one birth of twins, one living and the other dead against a whole series of deaths. If all the soap opera's — or of the comic opera's — impossible density of individually possible events, an O.D. an eviction, a murder, cops, cop evaders, and accidents so conveniently timed you'd wonder where the casual went.

Its characters appear as cartoon types, at least from a distance. There's Clara, the dying but mellow old lady. Joanne, the man-chaser in hair rollers. Gladys the easy radical. Tom the easy counterculturalist and draft evader. Willard the moron who can accept no change, Mavis the antipolitical (read reactionary) PhD candidate who over her lesbianism, and, most incredibly perhaps, Boy Wonder, the comic-booking, Bible-spouting, quick-tongued Gaiety place. And others. Like her novels, Rule's characters are conventional underpinnings for her subject. Here tone. Rule is a comic novelist, with all the artifice of a Jane Austen, say, or a Robert Davies. To fault her for these artifices is like faulting Schubert because his structures aren't so tight as Beethoven's. No, it you want realism, read May Sarton.

What tone is her subject? In *August's Emma* is comedy of manners, and Davies' *The Manticore* a comedy of the Jungian intellect at play. Rule's new novel is a comedy of borrow, a venerable four-letter anglosaxon word — a comedy of *ruth*. *Ruth* is a kind of tough unsentimental mercy, and Jane Rule is our *Portia*. The quality of her mercy is as unframed as the Vancouver climate.

The Young in One Another's Arms centers on a character whose name, in fact, is Ruth — one named Ruth Wheeler, whose boardinghouse houses all of these typed characters in an "arbitrary family" that comes to span four generations. Like her Old Testament namesakes, Ruth Wheeler is devoted to her mother-in-law, and the warmth of this relationship suffuses all the younger characters — those in and those out of one another's arms. Indeed, these young are sometimes at arms against each other, for Rule, if I may pun, tests her *ruth* mercilessly.

As in *Against the Season*, the comic diversity of types becomes a comedy of interchange and reciprocity. Clara can speak and be spoken to about old age and dying. Radical, sleep-around Gladys has to confront, and talk about, pregnancy. Boy Wonder (whose name, even Davies' Boy Staunton) is a consummate self-prodigious who can speak as easily of his book-cooking as of his quirkiness at the baths. And so on. Rule's comedy grants a language to her characters which we don't yet, have one for speaking with each other, warmly but fully, of drastic personal differences. Like Clara, looking through her opera glasses at the birds and the trees on Galiano, tenderly distinguishing each species from each other, Rule looks into her characters not to control but to distinguish, deepen, and respect them.



Peter, La Plaza Hotel, Santa Cruz 1966. By David Hockney

It is a language where small images may resonate with implication, a dead bird under a lilac, a lunchfish from Loren Eiseley, an electric cable to a neighbor's house, a mechanical "reel of events." These enable Rule to deal with questions of options, age, sex, and progress without pomposity or imperiousness.

A scholar, someday, should show how this novel replies to the ageism and sexism of W.B. Yeats — the modern Irish poet from whose work Rule takes her title. Rule, like the lesbian-feminist poet Adrienne Rich, enhances her own meanings by "correcting" those of Yeats on women and old age.

Throughout all its artifice, comedy (as began by saying) impinges upon what we call the "real world." I think, in this respect, that even if Rule's new novel isn't "liberalist" in a direct sense, it's

an important novel for the lesbian/gay movement). Not because it compels us to form café-operating communes on Galiano, it doesn't, besides, Ruth and her friends don't even choose to do it themselves, but go there only when all their other options are closed.

Its importance rather lies in its tone, in the quality of its *ruth*, when we set out to do for collective alternatives to exploitative family units. We need a language, a tone, which lets us be different but caring, to show anger (as these characters show) without hate. "If you start hating what hurts and breaks us," Boy says to Ruth, "you'll end up hating the waters of the Earth. You'll end up hating the sky!"

Not hate, but anger and action. And *ruth*. It's a novel we're lucky to have.

By Michael Lynch

Television

In The Glitter Palace

Columbia Pictures
CITY-TV (NBC-TV)

Television's view of "the lesbian" is, needless to say, distorted. Bull dykes rarely make it into the suburban living room, but the other stereotypes are rampant.

It was a welcome change—a shock, actually—to watch many of these stereotypes magically disappear on a recent Sunday evening movie. In *The Glitter Palace*, a made-for-television movie, is a story of blackmail and murder set in the shadowy world of gay bars. Aside from the implication that gay people live most of their lives in sordid bars, and the usual limitations of television programming (melodramatic climaxes geared to the rhythm of commercials), the film was well worth watching.

The protagonist is a lesbian who sets out to prove that her lover is innocent of murdering a black mailer, with the aid of a daring (though sexist) young lawyer. The woman has a growing consciousness of her oppression as a lesbian. She objects to the word "struggle" because "the opposite of struggle is twisted." She is resentful of the exploitation of gay people by the bars. When asked by her lawyer friend about the word "gay," she

glances around The Glitter Palace and explains that in a place like this you have to either laugh or cry "and dykes aren't supposed to cry."

A crucial struggle of lesbians for their rights is examined briefly when the lawyer follows a lead to a lesbian bar. After enquiring about a woman, he's led out into the street and beaten up by some of the women in the bar. It turns out later that the woman he was seeking is a lesbian mother who had lost custody of her child and "stolen" him back again. The women in the bar had assumed the lawyer was in cahoots with the ex-husband.

The television and movie industries, it seems, are sometimes willing to sell a more sympathetic portrayal of lesbians if their audiences are willing to buy. (If response to this movie is any indication, there are enough dykes out there to buy.) But they aren't ready to deal head-on with the problem of blackmail.

Blackmail is the pivot of *The Glitter Palace*, but the real reason that it takes place is somehow overlooked. The women were blackmailed because they had parents in high places, or high ranking jobs, or were well known entertainers. But not because society is at fault for its intolerance of sexual variation. The film placed the blame on evil individuals liberally overlooking the fact that the evil individuals merely exploited a situation essentially created by straight society.

By Chris Searchell

David Hockney by David Hockney

Nikos Stangos, ed.
Thames and Hudson (Oxford in Canada), 1976, \$24.95

I first began looking at the work of David Hockney in the 'sixties as the result of a conversation with a friend in England. She was an elderly lady, very conservative, and I remember the talk was started by her words: "Those drawings of the two gentlemen in bed together," she said, "by the new artist everyone is talking about — they're rather good, you know. I'd buy a set myself," she said wistfully, "only I don't suppose my friends would understand."

She was referring to a series of etchings done by Hockney to illustrate Cavafy's poems and naturally I went to look. They did indeed depict two gentlemen in bed together and they were indeed good drawings, curiously unheroic, tender. Hockney at that point was becoming the artistic which kid of Swinging London, lionized by the fashionable and something of a cult figure for the young. Disingenuous and snoring, like Billy Dunger with bleached hair, he was quite happy to tell about his paintings and how his things have grown a little quieter since then, but he still likes to talk. The latest result is *David Hockney by David Hockney*, an account of his life and work derived from twenty-five hours of taped conversation with Nikos Stangos.

Hockney's gayness was well-known from the start. In his book he lists in some intimate detail the men of his liberation, he relates, came while he was a student at the Royal College of Art in London. A fellow student had seen him necking with a pack-up and later "axed him with it." "At first I was a bit embarrassed and then my reaction was, 'Of course I was, what about it? It made me realize my feelings. I was at the point of hiding it.'" Some of his pictures from this period had gay themes and, he explains, were partly done to "propagate" homosexuality as a suitable subject.

Sex and painting are naturally interconnected, Hockney insists. He paints naked men because he enjoys looking at them and after all, what can an artist paint except what interests him? And at various points, his homosexuality has affected his career profoundly. For instance, it was largely a sexual pull that drew him to Los Angeles. It was, after all, the home of the skin mag *Playboy Pictorial*, which he had used in his work. America was redolent with sexuality for him and Los Angeles did not let him down. There he became firm friends with Christopher Isherwood and there met the handsome student, Peter Schlesinger, who was to be his lover for several years. It was Schlesinger's freedom he had no claim in England.

However, it would be a distortion to say that homosexuality is a major concern for Hockney; it is just one of many things that interest him. And despite the defiant gestures while at the Royal College, by no means could he be thought of as taking an activist role in the gay movement. It is true that when Hockney was in London, some of the magazines at London airport had decided to make a public issue of it. But his main reason for doing so were artistic — he was a reporter for his painting. When a reporter for *Playboy* came for an interview, he refused although his reasons for doing so seem rather confused. "The trouble is it doesn't communicate my life, sex, at all," Hockney explains, "and when people like this come along and go on as though sex was a pioneering thing, I say, Well, it's really very far from that."

On a few occasions the Advocate reporter replied that while sex may not be central to him, the freedom to practice it as one wants is of central importance to his way of life. As a writer, and a political stand, Hockney is firmly in the tradition of "Bohemian" London. For Strachey, Forster, Keith Vaughan and many others, gayness was not a problem because they moved in a tolerant circle.

Body Politic/19

of fellow artists and intellectuals and because they directly were, as artists, beyond the pale of ordinary society. The refusal to engage might seem egotistical, but to some extent it is inevitable. By the very nature of their craft, artists are usually observers first and foremost. At least, Hockney is of that kind.

In any case, this book is refreshing for its no-nonsense acceptance of a gay lifestyle. It is also a fascinating revelation of the meshing of an artist's life and work. Hockney's comments, together with the hundreds of illustrations (well reproduced) covering his entire development as a painter, make it possible to arrive at an assessment of his work so far. He is by no means a great painter, but he is a very good one. He is an eclectic who synthesizes a variety of styles into highly intelligent pictures that somehow manage to be cool and humorous, elegant and friendly, all at the same time. Hockney's book also makes it clear that as far as he is concerned, he is an artist who happens to be homosexual, not the other way around.

by Peter Millard □

A Plain Brown Rapper

Rita Mae Brown
Diana Press, 1976, \$6.00

At last — the collected works of Rita Mae Brown! For years, I've been running around, leaping through old single copies of *The Furies*, off my back. Guest: *A Feminist Quarterly*, and various anthologies, to find, copy, and pass on Rita Mae Brown's feminist theories to students, friends and library patrons. What a boon to have these brilliant, warm articles all in one spot!

In her introduction, Rita Mae Brown explains her radicalization as a lesbian feminist over the last ten years: "The difference between feminists who became feminists is that the former take great pleasure in principle while the latter make a principle of pleasure." She documents what she learned from working and living with the Furies Collective, the first Lesbian Feminist newspaper: "We learned that not all women are sisters and not all men are enemies." And she concludes that we feminists of today "are the bridge generation between the desert and the promised land." What is needed is a feminist plan of action.

That plan unfolds as we progress through the political essays in this book. Rita Mae Brown deals with all the main issues in the feminist movement: violence, lesbianism, radical feminism, socialism, classism, reformism, and strategy for the future.

In "Hanoi to Hoboken," she makes the major point that it is easier to worry about far away problems than our problems here at home. Imperialism begins at home and is a latter stage of sexism. To conquer this sexism and its resulting imperialism, we must develop community work projects, initiate a re-education process, and analyze lesbianism. In "Living with Other Women," she analyzes lesbianism historically and sees old gays as living out individual solutions which were oppressive. Women-identified women are the transition between individual solutions and the collectives of the future. Her famous "Take a Lesbian to Lunch" is reprinted here and it honestly records the heterosexual bias within the early new feminism. In "The Last Straw" she puts to rest the myths that 1) a working class woman with a college education escapes her class background and 2) that downward mobility as the road to removing class differences is an alternative to oppressive economic systems. The latter she sees as poverty made fashionable. She goes on to point out that material benefits are not bad, what's bad is that everyone doesn't have them.

In "Leadership as Stardom," the author makes the important distinction that stardom serves the patriarchy while leadership serves the feminist movement and goes further to state that anti-leadership propaganda separates us

within the movement. Her two most recent reprints from *Quest: A Feminist Quarterly*, "The Good Fairy" and "It's All Dixie Cups to me" deal respectfully with creating control of our lives and our identity as women. "The lady is not for burning" discusses language and the way many feminists substitute it for deeds.

In her concluding essay, Rita Mae Brown gives us a possible blueprint for gaining political skills, and developing strategy and power. This strategic model, working from a community base, may be her most significant contribution to feminist thought to date.

Her theories of political lesbianism as a threat to male supremacy may seem somewhat dated now, but as Mary Daly has said: "We haven't come up with anything yet that patriarchy can't absorb." It is important to remember that Rita Mae Brown is a radical feminist theorist as well as a political activist and she was the first person to articulate many of these ideas which influenced an entire movement. Because these essays appeared as articles in different publications over the last seven years, some of the basic ideas are repeated in several places. They are well worth repeating, over and over again.

A Plain Brown Rapper is really a history of radical feminist thought of the last decade and, as such, a very important document.

by Sherrill Cheda □

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New publishing projects

Lesbian and gay submissions requested

Women of the US National Gay Task Force are cooperating in the preparation of a lesbian resource book being edited by NGTF media director Ginny Vids and to be published by Prentice-Hall. The volume will include about 35 articles on subjects such as coming out, therapy and counselling, monogamy and alternate lifestyles, legal problems and remedies, lesbian mothers, activism, lesbian culture, lesbian feminist theory, race, class and age. Anyone who wishes to submit brief personal testimonies (3-5 typewritten double spaced pages) on any of these subjects is encouraged to do so. Write to: Ginny Vids, NGTF, 80 Fifth Ave., New York, NY 10011, USA.

Hennesis, a feminist journal of art and politics, is soliciting material by lesbians for issue No. 3, "Lesbian Art and Artists." The issue will include fiction, poetry, visual arts, theoretical articles, research, letters, journals, diaries and photographs. Editing will be by lesbians and copy instructions of published material will be posted. Copy deadline is April 15, 1977. Send material to Hennesis, 105 Hudson St., New York, NY 10013, USA.

Karla Jay and Allen Young, editors of *Out of the Closet and After You're Out*, are creating a new anthology on the subject of gay people and culture. The editors are concerned with "the arts" and also with cultural anthropologists use the term. They are looking for articles on subjects like theatre, gay people and the role of gay people and the creative process, relationships between gay "adults" and "youth", cross-cultural experiences such as Gay-Jewish, Gay-Black, Gay-Hispanic, Gay-Working Class. Write to: Karla, 225 West 12th St., Apt. 2C, New York, NY 10003, or Allen Young, Butterworth Farm, RFD 2, Orange, NJ 07064, USA.

Books

Gay Liberation and Socialism

Documents from the discussion on gay liberation inside the Socialist Workers' Party (1970 - 1973)
David Thorstad, 1976, \$5.00

After three years of discussion, the SWP, the main US Trotskyist party, decided to support full civil and marriage rights for homosexuals, but to take no stand on the question "is gay good?" and nor to assign party members to work in the gay movement. Many gay activists thereupon left the party.

Their experience is important because the failure of most marxists to understand that gay is good must be a matter of concern. Much more basic social change will be needed before gay people are free, and since marxist-inspired movements are the main force for social change in the world today, it is vital that marxists understand gay oppression.

These documents represent a rare instance of actual debate on gay liberation in a marxist party, usually there has just been a fight between the liberation and a few gay activists. The Autumn 1976 issue of *Gay Left* reveals that this happened in the British International Socialists. I have had a similar experience in the Communist Party of Canada (though the position adopted was virtually identical to that of the SWP) and other Canadian activists have encountered resistance to debate in the League for Socialist Action (see *T&P* no. 31). Unfortunately, the issues are not fully accessible in *Gay Liberation and Socialism* because it presupposes familiarity with the concerns and assumptions behind discussions within marxist parties and so makes for pretty heavy reading.

The SWP 1973 resolution, says Thorstad, "reduced the gay liberation struggle to a struggle for gay rights; it refused to see it as a struggle against the exclusive heterosexual norm of capitalist society, as a struggle for a society in which the suppressive and homophobic potential of everybody could be liberated." The starting point here is that "homosexuality is a natural expression of human sexual potential and belongs to the mammalian heritage of general sex and responsiveness," as Kinsey and various anthropologists have shown.

Gay rights, in this somewhat eighteenth-century view, are among the "natural rights of man," gay liberation is a struggle for "reason," as John Lauritsen puts it in one article. Society must be changed to make it conform to "nature."

The problem is that people (rightly, I think) do not react to social issues by referring to natural capacities. For instance, we all have the natural capacity to learn several languages. But that has not led most Canadian socialists to support Trudeau bilingualism. On the contrary, they feel that French should be the sole working language of Quebec. People take sides in this debate according to how they expect policy will affect social relations, because the immediate environment of human beings is one of institutions, not natural forces.

Similarly, the facts of our mammalian heritage are unlikely to create support for a bisexual norm in our society. In fact, Thorstad says, "It might seem... that admitting a basic sexual capacity that provides for both heterosexual and homosexual behaviour would imply a bisexual expression of those capacities in a society without sexual restraints. Such a conclusion seems to me to be unwarranted." But then why make so much of the fact that there are few exclusively homosexual people? And why keep repeating that gays are not a special variety of human being, just part of a whole that goes from exclusive homosexuality to exclusive heterosexuality?

Such statements draw attention away from the presently constituted gay minority whose members are the main victims of gay oppression. If the purpose

of the gay activists in the debate was to win heterosexuals to the view that gay is good, their approach was unlikely to work. For the resistance stems not from ignorance about the natural homosexual capacity of everyone but from the feeling that exclusive or near-exclusive homosexuality is incompatible with certain social relations and the appearance of carrying on daily life, namely, family relations.

Now traditionally, marxists have not countered the claim that something like exclusive heterosexuality is 'natural' by saying it is 'unnatural.' They have sought to show how the 'natural' benefits the ruling class and how the 'unnatural' classes come to feel that they have a stake in what is 'natural.'

The pro-gay contributors to these documents do point out that the family instinct instills the exclusive heterosexual norm and teaches sex roles that conflict with homosexuality. This is true, but the heterosexual norm can exist only because the family and sex roles exist. The norm reflects existing social relationships. As long as social tasks are necessary, the family and sex roles exist. The fact that gays have no place in the family is the key to understanding the gay movement. It is not that gays are excluded from the family, but that the family is the key to understanding the gay movement. It is not that gays are excluded from the family, but that the family is the key to understanding the gay movement. It is not that gays are excluded from the family, but that the family is the key to understanding the gay movement.

Beyond civil rights, the movement raises questions about the continued need for the family and for sex roles. One anti-gay contributor (Weinstein) claims marxists believe the family is necessary for social classes and will not see its end until sometime after the socialist revolution. If this is the case, the struggle for gay liberation beyond civil rights is a struggle for the abolition of the family. It is unfortunate that he was not challenged on this point.

"Gay is good" is the expression of a gut feeling, but it is also political judgement and so for a marxist, it can only be based on the political interests of the working class. It cannot be deduced from knowledge of biological capacities. Does the working class need the family as it now exists, an economic unit for dividing tasks between the sexes? And does it therefore have an interest in promoting heterosexuality? I think the answer is no.

In industrialized societies it is now economically feasible for women to begin to free themselves from their dependence on men and from individual responsibility for childcare and housework, through a major expansion of the service sector of the economy. It is not the general requirement of social organization which is preventing this from happening, but the capitalist order of things.

As Thorstad points out, but unfortunately does not elaborate, the family provides a reserve labour force of women. Aside from the unpaid labour they do in the home, women can be attracted into the paid labour force when there is a sudden need for more workers. When the need passes, the family can reabsorb them. Capitalism thus benefits enormously from the formation of families.

As long as the family exists, it will be the prime source of resistance to gay liberation. Heterosexual marxists will not be successful in their campaign because all heterosexuals are unavoidably caught up in family relations. The whole locus of heterosexuality in our society is on the formation of families.

Pitted against this powerful force is the change in the status of women and the new ideas that are accompanying the formation of families. The struggle for equality, and in so doing they are

in fact working toward an eventual and to the sexual division of labour and to the family as an economic unit — a precondition for full gay liberation. So there is reason for hope. I don't say gay SWPers would have won it if they had taken a different tack, but failure to confront anti-gay party members on the mass level of the family allowed them to dismiss gay liberation as a personal matter. It is only when one sees the relation between sexual orientation and the institution of the family that the political nature of the movement becomes clear. Otherwise, ideas emanating from everyday life hold sway: to make heterosexuals, sexuality must appear to be purely personal because they can express theirs without running into conflict with existing social relations.

Heterosexual marxists can be won to support us, but I think by a vision of 'natural' homosexual capacity being released. Sexual liberation is not first and foremost a liberation from moralities that prevent individuals from enjoying their bodies, important as that is. Sexual liberation is liberation from the sex roles inevitable in a society that divides social tasks along sexual lines.

Support for gay liberation will come from marxists who see the implications of the fight for women's equality and so have a vision of a society without the sexual division of tasks, and so without the family as we know it. Gays will inevitably have to enter this fight because it is only when emotional relationships can be disentangled from economic ones that the sex of one's partner becomes as irrelevant as the colour of his or her hair.

by Brian Moskop

(This collection is available from Glad Day Books, Toronto, or from David Thorstad, 316 E 11th St., New York, NY 10003 for \$5 plus \$1 for postage.)

Ted Shawn Father of American Dance Walter Terry

Dial Press (Fitzhenry & Whiteside in Canada), 1976, \$11.75
Ted Shawn and Ruth S. Dennis were a couple of eccentrics whose egotism led to the birth of the modern dance movement in America. People have long refused to give them the credit that is their

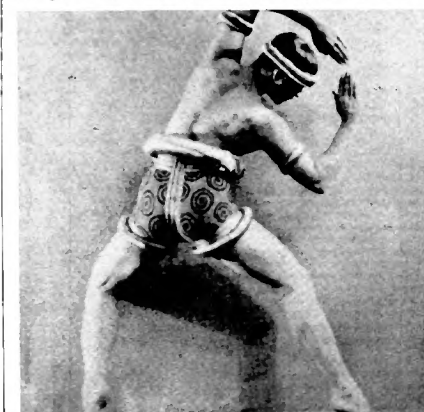
there were musical visualizations to Bach and Mozart, that is, literal renderings of each note into danced movement, a precursor of George Balanchine's celebrated *Concerto Barocco*; recreations of Oriental and Middle Eastern mystic dances — Miss Ruth's specialty; Spanish flamenco — Shawn's; and even, in the early days, tangos and mazurkas, ingeniously emboldened to look like more than ballroom dances.

Their partnership lasted off and on from 1914 to 1931 during which time the name Denishawn became legend throughout the world. What finally broke them up was a young man.

Shawn and Miss Ruth (as she liked to be known) had married in 1914 at the outset of their career as a dancing duo — although the latter almost kicked and screamed her way to City Hall. She never felt the married state suited her temperament and that if and the demand business partnership with Ted Shawn strangled her creativity as dancer; she preferred 'romantic flings' with much younger men. So did her husband. Shawn had casual physical relationships with men before he fell in love with one of his wife's young lovers; but when, where, and with whom, dance critic Walter Terry does not tell us in his protegee. Terry should not get off easily for such omissions, especially when he has said earlier in the book,

...his actual career as well as his personal life was affected at various times by his homosexual element in terms of choreographies and composition of companies... the homosexual life was important to him.

We never really find out how it was important to him though. Terry does not elaborate on Shawn's philosophy of male beauty modelled on Greek ideals. He doesn't allow us a close picture of life at Jacob's Pillow in the '30's where Shawn lived with his group of Men Dancers, or of the dances themselves. Judging from photographs of that time (some of which are reproduced in the book), the group's set-up, so similar to a Spartan training camp, was blatantly



Grosvenor, a Cretan dance. Avant-garde movement to avant-garde music, 1919.

due, even though evidence of their influence is everywhere. From their school, Denishawn, rebels like Martha Graham, Doris Humphrey, and Charles Weidman set out to shape the course of dance history. Together as performers, Shawn and St. Denis attracted more people to dance than anyone had believed possible, making 'serious' dance an important aspect of American cultural life for the first time. They were not great innovators certainly, but their ideas on dance, as reflected in a typical Denishawn programme, are interesting;

homeric. What Terry does instead is to philosophize on the contributions Shawn made toward getting dancing for men accepted by the American public. In fact, Shawn and his company put a curse on male dancing that is still powerful today; the public must equate male dancing with athleticism or it cannot cope with it.

Terry does not elaborate either on Shawn's relationships with his 'boys', including the enigmatic Barton Mumaw for whom Shawn created many famous solos. Mumaw is described variously as

companion, protégé, and her aspirant, but whether or not he and Shawn are lovers is not indicated. The book simply reeks of discretion, at least on this topic. There is much too much discussion of other, less interesting aspects of Shawn's creative life — its enmity with Martha Graham for instance.

Terry's affection for her is presumably his long affiliation with both Shawn and St. Denis — he wrote a book about her in 1967 — and even though both are dead, he proudly feels it incumbent on him to respect their memory. But then, one wonders, why did he bring up the subject of Shawn's homosexuality at all if he had no intention of following it up. It is interesting that Terry and a psychologist friend who also knew Shawn try to account for with theories that are so thick-headed they're funny.

If the rest of the book were sufficiently enlightening we might have been able to tolerate this, but Terry isn't much of a stylist either. In the early chapters of the book, the narrative jumps back and forth tracing first one aspect of Shawn's development, then another, as though they were not connected, with the result that in lieu of a tapestry of Shawn's early life, we're given a heap of fragments to sew together ourselves. He is also prone to sliding into a type of prose commonly associated with historical romances about Mary, Queen of Scots, complete with chapter endings that are pregnant with hindsight. For example,

She held out her hand. St. Denis had triumphed his life. For good and for evil. For lie and abasement, for ecstasy and unbearable torture, she stayed there until death released him at night.

As a chronicle of the Denishaw era, the book is sometimes amusing. Terry tells certain anecdotes vividly. St. Denis and Shawn trying on saucings and collanders in Woodworth's before bewildered customers in hopes of finding the crown for an Oriental headdress. St. Denis wanted to use in one of her routines, or Shawn visiting Havelock Ellis and Edward Carpenter in London.

But as a biography of an unusual dance personality whose indomitable will led to the founding of the world's greatest summer dance festival, at Jacob Pillow, it is less than satisfying. Terry is always either too close or not close enough to make us feel the true impact his subject must have had on the American dance community in its formative years. Any one of the book's more eloquent

by Graham Jackson

Of Woman Born

Motherhood as Experience and Institution

Adrienne Rich

Norton, 1976, \$10.50

In her Adrienne Rich is as pregnant with her first child in 1955, an invitation for her to reach poetry at an old and famous boy's preparatory school" was cancelled. The poet said that far being pregnant would distract the boys too much from them to listen to the poetry.

Adrienne has three sons. She says that most of us find know both love and disappointment, power and tenderness, in the person of a woman. We carry the imprint of this experience for life, even unto our

research into patriarchy, midwifery, methods of delivery, women's experience of power, mother/son and mother/daughter relationships. In many cases the woman is the inculcator and nurturer of children, without any individual importance herself. Some women become so desperate in this role that they are driven to kill their children. Joanne Michaus sacrificed her two youngest children when she loved very much to a God-like system that she unambiguously expected her to be the relevant consciousness for eight children for nineteen years. A mother is used and typically rejected by the child moving into adulthood; her body is considered both nourishing and suffocating; her motherhood is supposed to be instinctive yet her instincts are now, even in the technology. Without some realization of her oppression, and therefore of her need for feminist analysis and support by women and men, a mother can expect to go crazy with such conflicting pulls on her psyche.

Adrienne finds the oppression is not economic in nature, but rather an ideological supremacist: "Why should capitalism and/or itself require that we have specialise in this role of emotional salvager, or that women, never men, rear children and take care of the home?"

Men, she contends, dread women's vitality and independence and our ability to love the children. There is a motive force that the creator can also be the destroyer, perhaps in the sense of being "the unconscious and the non-ego — darkness, whiteness, the unconscious, the unconscious" (it reminds me that until I came out as lesbian I had an existential dread of the void which dissolved when I allowed my relations with women to flourish). Dread is a fully displaced emotion when it originates in the fascist nature of patriarchy.

Looking way back in time for matrilineal, or rather for gynocentric culture, Adrienne finds motifs from Israel and Turkey (earliest known and recently discovered cultures which may have been matrilineal) and the work of artists. Neolithic cave paintings the symbolism and images of which may also be used by women. Great Mother symbols used by women in the West, and death, sun and dark, tenderness and strength and the Great Mother used to be a woman unto herself (the original meaning of virgin).

Women may have been the potters (pottery was in fact invented by women and taboo to men whose skill manifested their ability to magically transform the material objects for comfort and survival with an intimate and communal spirit). "Thus no power over others, but transforming power, was the truly significant and essential power and this in pre-patriarchal society, women knew for their own."

Some of the most interesting parts of the book contain her musings on being a term of mother of sons.

She remembers a summer living in a friend's house in Vermont: "My husband was working abroad for several weeks, and I had three boys, one five, six and five years old — and I lived for most of the time by myself... We left in the fall to be a delicious and awful rhythm. It was a spell of crumby, hot, clear weather and I went nearly all my meals outdoors, hand-to-mouth, we'd half-naked, stayed up to watch bats and stars and fireflies, read old and new stories, slept late. I watched the tender little boys' bodies grow brown, we washed in warm water from the garden hose lying in the sun, we lived like castaways on some island of mothers and children. We had broken together all the rules of bedtime, the night rules, rules I myself thought I had to observe in the city or become a bad mother. We were conspirators, outlaws from the institution of motherhood; I felt enormously in charge of my life."

This is one of the most moving books I have read in feminist literature. The writing style is clear and exquisite and reflects her poetic experience. The book is an excellent history of feminism in relation to motherhood. It would be a good book to give to a mother who is just developing an awareness of women's issues.

by Gay Bell



Erant (Stephen Marked) and Baal (Saul Rubinek), a sustained connection.

Me?
Martin Kinch
Toronto Free Theatre

Baal
Bertolt Brecht
Toronto Free Theatre

To inaugurate its impressive new Mainstage, Toronto Free Theatre has mounted two plays dealing in a more than peripheral way with homosexual characters and themes. Although Oliver in Martin Kinch's *Me?* isn't the focus of the play, his relationship with Terry, its childish and selfish protagonist, is the play's most complex achievement. Similarly, Baal's love for Erant in Bertolt Brecht's *Baal*, Free Theatre's second offering, while not the locus of Brecht's interest, underlies the play's development and precipitates its climax. Both relationships present varieties of gay love which transcend stereotypical characterizations. And, while they are frustratingly incomplete and, in the final analysis, disappointingly sad, they are serious attempts by two young playwrights/Brecht was nineteen when he finished *Baal*) to present gay characters as honest and real people.

Terry's main problem in *Me?* (he has a fat's his inability to cut through the games and masks he has developed to reveal his identity not only to those who love him, but, more importantly, to himself. For most of *Me?*'s progress, this results in unrelenting battle between Terry and the two women currently in his life: Kathy, his wife, sensibly portrayed by Kim Catrall, and Chloë, his mistress, stridently over-acted by Dixie Seattle. Terry's attitude towards women is condescending and exploitative in the extreme; they are vehicles for his self-completion, best used in bed. Tempering his arrogance with a fake ingenuously which is apparently irresistible he is almost accomplished by Miles Potter's deceptively charming performance, Terry slips from orgasm to orgasm, gaining nothing but guilt and a series of pep names.

The other hand, relationship with Oliver, on the other hand, is more mature, considerate and affectionate, giving him the companionship that his attitude towards women won't allow. Oliver is, gay, self-described as "a conservative queen." He is also an intelligent, sensitive and articulate musician, attracted not only to Terry's inadequacies ("You're a real beauty whose soul is stuffed with cotton balls...") but to the irony of his own position. Terry's failed entourage. Aware of Terry's inability to return his love, Oliver is still unable to leave him to pursue a more complete relationship with another gay man, Al. Although Oliver, like the women in the play, can be viewed as the creation of a particularly egocentric straight male fantasy, he is the most developed and interesting character in the play apart from Terry. This is unquestionably a result of Maury Chaykin's fine performance. Working from John Palmer's wise direction, Chaykin provides Oliver with an ironic wisdom which undercuts the melodrama of his situation to make his the most

calm and commanding presence on the stage. He is the quiet centre of the hurricane.

Baal is notable for its rich use of language and symbolic setting, but it is still an overly long, repetitive and confusing work, doubly unfortunate for it depicts a complicated gay relationship with considerable force.

The fact that Brecht's first three plays (*Baal*, *In the Jungle of the Cities*, and *Edward II*) openly deal with gay men is often overlooked in the attention given to his later work. As a young man, Brecht was obsessed with the struggle between subconscious impulse and conscious control; to owe some a passive vulnerability to what he considered irrational impulses from within and the unpredictable forces of nature from without. Brecht deliberately developed the cynical and cerebral persona that led to his communist commitment. He rejected sentiment and emotion on the stage as being the domain of petty-bourgeois theatre and in doing so, he also rejected scenes of love and sexual interaction that were in any way positive.

In *Baal*, Brecht's fear of a passive acceptance of an irresponsible emotional force receives an almost hysterical block treatment. The play tells the story of an ugly, asexual, vindictive poet who blindly follows his instincts, dissipating his life in a variety of bohemian occupations, humiliating those who dare to love him. Martin Kinch's self-indulgent production of the play fails to provide Brecht's adolescent fantasy with the reasoned argument or disciplined style that it lacks. Opting for titillation and shock instead, Kinch plays up Brecht's paranoid vision with nudity, spectacle and bravura performances, most notably from Saul Rubinek as Baal and Chapele Jaffe as Sophie. The result is a visually rich production that loses its moral effect.

In all fairness, *Baal* lends itself to such an interpretation. But Brecht's immaturity as a thinker does not justify Kinch's murder of Erant as a director. As he has proven over the years at Free Theatre, Kinch is a directorial wizard, able to transform even the weakest script into an interesting quality. In the case of *Baal*, this ability is used irresponsibly. Kinch's production does not clearly *Baal*, it merely conceals it under a flashy veneer. As a result, Baal's love for Erant becomes a muddy subplot. Erant's role as the motivating force behind Baal's wanton promiscuity early in the play and his jealous rage near the end, Baal's one redeeming quality lies in his sustained connection with Erant who is the play's most humanistic character. But this is lost in a production which presents Baal's murder of Erant as a gratuitous, sensationalizing crime, his human involvement with him as his final degradation rather than his driving passion.

The production qualities of both *Me?* and *Baal* are of the highest order, belittling a company which has grown to become a major creative force in Canadian Theatre.

by Robert Wallace

Photo: Michael

Adrienne Rich
lying. Yet there has been a strange lack of material to help us understand and use it." She is providing this material: quantities of

The Winner

Small Press Books

Lawrence J. Quirk's unambushably romantic novel *Some Lovely Image* (\$4.95, Quirk Publishing, 74 Charles St., New York) is the enthralled recounting of young Boston writer Bob Halloran's obsessive yearning for the spirit of Tom Lanning, a young man, apparently perfect in every way, who died many years before. Bob falls in love with Tom's shade (which occasionally appears to him) and his union with this now-disembodied youth becomes the focus of his life.

His search for the facts of the ghost's unblemished earthly existence is made possible by the implausibility that everyone who knew Tom Lanning seems to have written a diary, a novel or a journal about it. Quirk's writing is competent, though his story is ploddingly plotted and too long.

As the author has been at pains to point out, there is no sex in the book; how could there be when the Romantic Interest has long diminished into a skeleton? And readers not deeply into spiritualism will find this death-centred romanticism morbid in the extreme. There has been such a preponderance of morose negativism in recent literature that a swing back to romanticism is certainly due. But *Some Lovely Image's* brooding death wish can only be a false start.

The book is printed from typewritten pages, too bad Mr. Quirk didn't think to clean his typewriter first!

Cazimir Dukahz's *The Asbestos Diary* has been an underground gay classic since its publication in 1966. It is that rare thing, a genuinely funny book — and all about the joys of sex with boys. "Of all the sexes, boys are the most fun to love, for boys are the most fun to live." *Vive Vevas* (\$10, Coldstart Press, 507 Fifth Ave., New York, NY 10017) is just as good, perhaps not quite as linguistically inventive as the first book, but just as good as erotically amusing. The feature attractions are "Amar," thirteen golden-haired, azure-eyed and very uninhibited.

Bob Burdick offers a very different approach to the same subject in his *Inner Tides* (\$54, Gay Post, PO Box 227, Old Chelsea Stn, New York, NY 10011). These are romantic poems in the calumet tradition, about love between boy and man, cast for the most part in traditional rhymed forms, several are sonnets. The mysterious "I" did not kiss the stranger. "is the most intriguing. There are some charming drawings by Sidney Smith.

Here's a look at gay poetry and 'gay' business from *The Amusement Business* and *Then Some* by Freddie Greenfield, a former gentleman of the prize ring.

Points on commercial street? Read but don't illustrate? Posters openly displaying sex play? In night clubs and drinking bars? Oh heaven lord! Do you're violating private property, who may write you? No. Copying restricted to the originals of course.

I mean this is a place of business dearie. We deal in stagers and alcoholic haze. We produce imaginative erections. Dear this is better life! This is where it all begins some say. Water sports, B.S.O., S.A.M. scat be off of what have you. Poetry and illustrative posters on commercial street? Good heavens! S God forbid! Belly clubs and barbers shops. Public sex room control. Badges dominate your gay circuit honey. Sex orgies restricted to locked bedrooms dearie. Oh on up commercial street.

Greenfield is an uneven poet, and rather like a fighter who jabs and swings away wildly, hoping to connect for the knockout — and he usually does connect but it may take a while and some pulling and hauling to do it. Like Greenfield best in his longer poems where he can really get rolling, like "Well All That's Beside the Point" in the latest *Fag Rag* (No. 19).

Two chapters of *Evangel's Smatwood's Scream of the Midnight Owl* (\$1.50, Wind Press, Pikeville, KY 41501) is a 6-page poem "The Dreamer" — an odyssey through not unusual events in "straight America" ("shed a tear for home/ catch

the Louisville flight/ just in time/... go on to Cincinnati/ to watch my last true love/ going through a straight ceremony / with some fish from Pittsburgh's trash can...") Reviewed: Timothy Lennox's *California Weekend* in an earlier column. His second chapbook, *Southern Exposure* (\$2, Oscar Wilde Memorial Bookshop, 15 Christopher St., New York, NY 10014) is a disappointment: the poems are slight and sentimentality is more evident than art in most of them.



Drawing by Bill Bissett from Venus (Bleowinterpress)

Two new books by William Burroughs, *Cobbie Stone Gardens* (\$3.00, Cherry Valley Editions, Box 303, Cherry Valley, NY 13320) and *The Retreat Diaries* (\$2.50, The City Box, c/o Grauerholz, Box 842, Canal Street Stn, New York, NY 10013). *Diaries* was written on a two-week meditative retreat in a "little hut" in Vermont. His Buddhist host had asked him to leave his typewriter at home, to avoid "compulsive self-expression" — he did, but scribbled away a day book, which musings resulted in yet another literary work, down-to-earth Bill being more concerned with writing than... with any sort of enlightenment, which is often an ever retreating mirage...

Leland Mellott's *Calles de Barcelona* (\$1.75, Casa Editorial, 3126 24th St., San Francisco, CA 94114) is a meditation inspired by Spanish crucifixes and the Middle Ages. "Tonight, Serge, I sleep surrounded/ by Christs, and my hours are populated/ with rabbits and wind. I sleep/ in my own arms..." It is a bilingual Spanish and English edition.

Damage Within the Community, the 1973 collection by *Male Muse* contributor Edward Mycne, has just been reissued by Panjandrum Press (99 Serrano Ave., San Francisco, CA 94114). Price is \$3.00.

Stephen Miller's book of poems and photos, *Inner Music* (Bleowinterpress, Box 48870, Stn. Berrall, Vancouver) has some nice observations: "fucked my life away/ writing dirty poems shooting/ my load into the would-be/ soul of beauty" And: "would you spend the nite with me tonite really not into it tonite pity

The poems are pretty ambivalent but several of the pictures are of attractive-looking young guys.

Alan Rosen's *Michael*, \$1.50 from the same publisher, is a rather fragmentary revery of a long voyage to various islands with a young man named Michael, a "prince" who "never made a sound." Nothing much happens until Michael eventually gets his head torn off by a tiger; the narrator kills the tiger with a knife and sails off to avoid being eaten by the gathering villagers. There seems very little plot to the tale. The cover bears a photograph of a sleek-looking youth of the *After Dark* type.

by Ian Young □

Book Politics/23

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FLAUNTING IT

Evolutionary Gestures, of Sorts

In Fredericton, New Brunswick, Canada, gay punks congregated on The Green a park by the river, near the only Gay bar. One said to me, "On The Green you can let go in a way you can't in the bar." Local punks also gather on The Green to drink beer, smoke pot and mess around with girls. The Gay people scatter, as a rule, when the punks get too close. Under an old iron railway bridge is a secluded ravine path. A Gay man told me, "I was in the park with a friend, we were stoned. Someone, stupid enough, went alone under the bridge for sex with one of these punks. Another punk jumped down from the bridge, they rolled the Gay guy, took his money. We heard the shouts, I took off on my 10-speed bike after the guy with the money. People didn't join in, but they didn't run, for once, they shouted 'He went over there!' 'There he is!' When I caught him (at speed) pleading 'Please let me go, I'll give back the money.' I was so surprised I just got the money back and let him go. But then we went to Officer's Square, another hang-out for these punks and their girls, I found the guy and told him we never heard of anyone getting hassled on The Green again, he was the first person we'd come after. After that I was so high I could not sleep at night. I kept going back to The Green hoping something like that would happen again, I really felt like pounding the shit out of one of those punks." Now the man telling this is over six feet tall and someone else whose consciousness may be far ahead of mine says this kind of thing is just more machismo, even sadism, not at all what we're fighting for. Could be, but I think it's wonderful.

Attacks on East Indians and Pakistanis are increasing in Toronto the Good. On night large posters went up thousands of them around the city. Many have been torn down, many replaced. They're headed "East Indian Defence Committee," and they read: "If the racists attack you with words, light them with words, if the racists attack you with fists, light them with fists, if the racists attack you with sticks, light them with sticks, if the racists attack you with guns, light them with guns." The Toronto Star, a local trash-paper brayed: These are the real racists, not their opponents. (The implied "opponents" are the Western Guard, a local neo-Nazi white supremacist group whose hate messages are freely available to the public on telephone recordings and sprayed on walls over the city, they also gassed a public meeting on homosexuality.) Two days after the posters appeared, the provincial government was suddenly calling for talks and calm. Within a month, the leaders of the party responsible for the posters were arrested by the federal police, the charges yet unclear.

Is there anything available for Gay men equivalent to "Killie Dyke" buttons? The toughest I've seen is "Average Oscar Wilde." It doesn't have the same fine-quit. Is there anything like the posters Andrew Hodges saw in Syracuse, New York, a woman kicking a man in the balls with the message: "Men! Don't think you're white at, he's his, his, rape, go, preach... may be your last!" Not an equivalent for men vs. women, but for gay people vs. heterosexuals — what do we have? Do we, as someone said, outrage sufficiently by our mere existence? Maybe, but where has it got us?

It seems to me that to move anything as elephantine as a society or a culture, to affect the people who design and run its machinery (forgive my mixed metaphor, this is a sort of Disneyland animated elephant), even to be noticed, you have to pose a threat to National Security, they have to become sincerely afraid of you. In most cases the elephant simply never notices you. If you're enough of a mist you may get a myopic stare, maybe a chuckle. But just trying to angust the

deast, it may you penetrate its hide. Suddenly there's an outraged bellow. "Let's sit down and talk." "We'll appoint a Commission to study you, is that you want?" If North American native people have been noticed at all since Little Big Horn and the Riel Rebellion, it's been only as a Hollywood job, and suddenly the U.S. and Canadian governments are scared of them again, paying them the full complement of an upper state bribery, surveillance, infiltration, news manipulation, harassment, deportations, beatings, arrests and murders. In a sense, North American native people have arrived. But suffragettes went through the same thing at the turn of the century, a glorious struggle, and what has the vote got women? Longer cigarettes. U.S. blacks did it in the 60's, in silent anguish to crying to shouting to movement to threatening to violence to state retaliation and the ultimate weapon of free enterprise — you turn everything into a product and market the hell out of it. So now you have a black U.S. ambassador to the U.N., black TV shows and black cosmetics. And blacks are the highest consumers, per capita, of higher priced Scotch whiskeys and Cadillac's. There must be more to be heard from these people. And us? We aren't anyone near as brave a threat, although the RCMP did ask us, if we were going to demonstrate at the Olympics in Montreal to be sure and let them know, but we're already in the losing lot, we've missed something, or is it still to come for us?

AVERAGE OSCAR WILDE

I went with friends to a recital by Leontyne Price, the last row on the top balcony was 100%. Gay Liberation, bristling with pink triangles, all discussing La Price's amazing gay boy. Behind us was a pre-Cambrian spotlight whose falling air-cooling system actually roared, seriously inhibiting Price's lush tones flying up to us. Everyone in the last few rows was bothered by the noise, kept turning to glare at the machine and at its equally annoying operator, but not one of them said a word. We Gay Heroes turned and fumed, finally one of us went and asked the old man to turn it off. He said no, it was the only light on her except the houselights. Price continued radiantly ill and, for us, semi-audible. Then one Gay Hero took the jaw into his own hands, found the plug for the light and pulled it. Leontyne dropped into twilight, but bless her, she didn't miss a single ravishing note. We put the wire under our feet. The old man grumbled, lugged at the wire, went off for the House Manager who arrived in a tuxedo to tell us indignantly that we Couldn't Do This Sort of Thing. We returned even more indignantly that he wouldn't have his wire back until after the last encore. And then she shut him. He left, huffing. After the concert, several people thanked us, we were so enjoyed the concert if it hadn't been for us. It occurred to me they had probably never professed anything except higher prices than anything to one another. They never had and very likely never would seriously challenge anything basic around or in themselves. They would never have the chance to be Heroes.

By Michael Riordan



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Thanks to you good folk who took the trouble to phone us and let us know. And a fat smooch to all of you who managed to hunt down our address in six point type in the masthead and subscribe anyways.

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